Target Sports — with Albert Rukwaro

Bitter rows in sports council

The Kenya National Sports Council, the umbrella body for all national sports associations, is embroiled in a bitter row with some associations seeking the removal of chairman Mbathi.

The council, which has 35 affiliations, has been going through lean times with various associations accusing it of failing to lobby for enough funds from the government to finance the running of sports in the country.

Last week, council members who had assembled at the council offices at Nyayo stadium were dispersed by police after Mbathi called off a meeting at the eleventh hour.

Crusade

The members were so incensed that they regrouped later and demanded another meeting on February 16 whose main agenda would be the conduct of Mbathi.

Spearheading the Mbathi removal crusade is the chairman of the Kenya Table Tennis Association Sharad Ghai, whose association has consistently complained that the Kenya National Sports Council has not been helping it at all in the running of table tennis in the country.

The KTTA admittedly is one of the associations that survive from hand to mouth and its officials and players will be seen soliciting for sponsorship from companies to host even small events.

Last year, the KTTA reported that it had been unable to collect some tables donated by a Chinese company from Mombasa due to lack of funds to pay customs duty.

Abroad

Looking at the latest saga at the KNSC from the angle of the plight of national associations, it is obvious that the council needs to reassess itself more in a bid to be of real help to the ailing associations.

The government, which has appointed the KNSC to run sports in the country has already indicated that it will not be financing trips abroad for individual teams. This has severely affected the local teams which have always looked upon the government for subsidy.

This puts the KNSC in a very tight position as it attempts to explain government policy and at the same time, find ways of keeping its affiliates afloat and running sports in their disciplines.

Kenya, Pipeline's Beatrice Kwoba (left) blocks Posta's Truphosa Lai in a previous basketball encounter. Kenya is reportedly losing in this discipline.

There is need to revamp basketball, handball

As Kenyan sportsmen and women prepare for the All Africa Games scheduled for Harare, later this year, the country has started losing in various disciplines which require going through the qualifying rounds before the games proper.

Kenya has lost in its bid to feature in the basketball and handball disciplines in the pan-African games with a dismal performance during the qualifying rounds held in Egypt a week ago.

Kenyans, who a few years ago, boasted of the best teams in these disciplines in the region failed to hold their own in the qualifier and were thoroughly thrashed by their hosts to effectively relinquish their hold on their position as continental leaders in the team sports.

It was particularly painful to witness the thrashing that the Kenya ladies basketball team underwent while in Egypt taking into account that the Kenyan Queens represented the continent in the World Cup recently. The fact that Kenyans failed to qualify for Harare spells doom to the future of the sport and it may be some years before the country recovers fully to reclaim its position in the world of basketball.

While it may be too late to apportion blame, it is obvious that the Kenyans would have displayed a better showing had the governing bodies in their respective areas done what was expected of them.

If there are two associations that need to be urgently overhauled, then these are the Kenya Basketball Federation and its counterpart in handball, the Kenya Amateur Handball Association (KAHA).

Reports indicate that the officials in the two associations are entirely to blame for the below-par performance by the Kenyans with some coaches claiming that they officials allocated themselves seats in the plane to Cairo at the expense of some players and referees.

There are reports too of disagreements over the usage of money between officials of the two bodies which greatly affected the players in Egypt. Money matters are sensitive more so in sports bodies that seem to be perpetually cash-strapped.

This has led to a revolt among players and coaches within these associations and one would almost be tempted to agree with them when the issues fanning the revolts come to the fore.

It is becoming increasingly obvious that the success of sports in Kenya does not come via the stadiums and lawns but really through the offices and boardrooms.

Meanwhile, the basketball federation should start preparing the ladies team which goes for the Harare games on a consolation, best losers technicality having reached the finals of the qualifier in Egypt.

Hardships dog CECAFA as games start

The East and Central Africa Club Championships competition which kicks off this weekend in Tanzania is expected to not only give indications on the future of regional soccer here but also gauge the success of the new team running the regional soccer governing authority, CECAFA.

The tournament, pitting the region's top teams against each other, is being held at a crucial time in the history of soccer in East and Central Africa when economic hardships and gross mismanagement have severely affected clubs and national teams in the region.

Added to the hardships, the Confederation of East and Central Africa Football Associations (CECAFA) appears to be losing its grip in the management of its affairs leading to a desperate situation which could well mark the beginning of the end in regional soccer.

For close to two years now, CECAFA has been having it rough. The confederation lost three dependable members, Zambia, Malawi and Zimbabwe. They left CECAFA to join the newly constituted Confederation o Southern Africa Football Associations which is now running soccer in the southern region of the continent.

Moreover, CECAFA has been experiencing serious leadership rows whose culmination was the ouster, last year, of its long serving secretary general James Tirop. He was replaced by the erstwhile sports administrator Sammy Obingo.

While Obingo may have inherited an almost disintegrating organisation and a disorganised secretariat, many soccer observers were not impressed by the poor organisation of the East and Central Africa senior challenge cup tournament in Nairobi late last year.

The tournament, which was Obingo's first major assignment since taking over the reins of the confederation, was a far cry from previous tournaments in terms of organisation, spectator support and even performance by the national teams on parade.

That is why the confederation, in conjunction with the Football Association of Tanzania (FAT) has gone all out to ensure that the club championships remain memorable. The two bodies have even gone out of their way to secure a substantial sponsorship deal which will take care of important logistical and material needs.

The teams fighting it out for top honours include Kenya Breweries who, going by recent performance, stand out as the favourite. The boys from Ruaraka had a brilliant season last year reaching the semi-finals of the Mandela Cup, a feat that had only been achieved by Gor Mahia seven years earlier.

This year's edition of the tournament brings to memory the disastrous championship held in Sudan last year when the tourney ended on a sour note with two important teams pulling out in the middle of the competition citing favouritism and injustice.

The saga last time revolved around Tanzania representatives Simba Sports whose match against El Merreikh was abandoned after the latter's fans invaded the pitch when it became clear that the Tanzanian team was winning. Normally this would have led to the automatic disqualification of El Merreikh but surprisingly, the organisers ordered a replay which Simba refused to honour leading to its walkout.

In solidarity with Simba, El Merreikh's home rival El Hilal also pulled out of the competition throwing CECAFA into a serious crisis but all the same paving the way for El Merreikh to sail to the finals and clinch the title.

El Merreikh travels to Tanzania as the defending champions knowing only too well that they literally snatched victory from Simba. Naturally, Simba must be raring to go for a grudge match against their Sudanese rivals and a match between the two teams would surely produce some thrilling moments both on and off the pitch.

Tanzania's other representatives, Yanga, is an experienced side which is capable of causing a few upsets. Together with Simba, Yanga gives mainland Tanzania a twin assault weapon in its bid to lift the trophy.

Zanzibar's representatives, Malindi FC cannot be said to be a major threat but knowing what football is all about, it would be hardly surprising to find the little known team sailing to the finals.

Uganda's Club Sports Villa is one of the teams that will take to the field with the confidence that comes with being the top team in one's country. The Villa is a team that has received a lot both in Uganda and also continentally. Villa, like Kenya Breweries, is a team made up of sturdy players who, with the right incentives, can produce results.

With good organisation, this year's edition should prove to be successful considering the large following that stadium soccer enjoys in Tanzania.

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I am now fed up, says Keen

By James Katululu

The latest defector to Kanu, Mr John Keen is contemplating quitting politics. The former secretary general of the Democratic Party of Kenya (DP), told *Target* in an exclusive interview that he did not have much hope in politics in light of what has happened since his defection three weeks ago. **(See also Page 7)**

"I think it is time for me to reassess my position in politics. It is also time that those in our age group should think of leaving politics to the younger generation," he said.

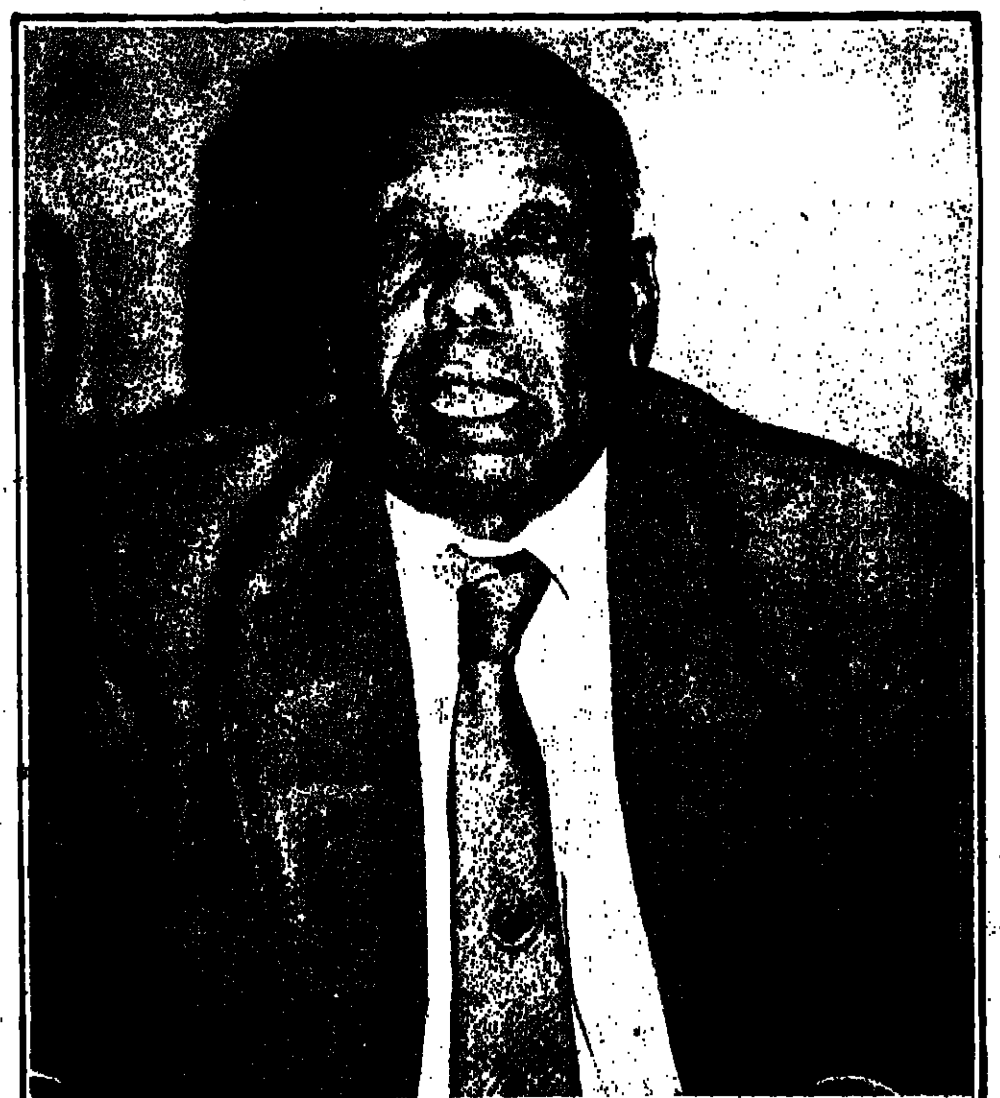
However, the politician denied that he had been promised any political post or money before he abandoned the opposition after visiting President Moi at Nakuru State House.

"I want the world to know very clearly that I left DP with a clean conscience. There was nothing like being offered a job in Kanu or elsewhere. It was purely a personal decision," he said.

Mr Keen was speaking from his Reinsurance Plaza offices in Nairobi last Friday. He said he would not contest for any Kanu post during the party's elections expected to held next month.

"If the elections come, I will support whoever will be favoured by President Moi. I do not want to be elected to any post myself and that is the position I want you people to know," Mr Keen said.

He said Prof George Saitoti, his political rival in Kajiado, had nothing to worry about since he had no desire to oust him either in Kajiado or from the vice-presidency.



Mr Keen: "I think it is time for me to reassess my position in politics."

He dismisses rumours of his onslaught against the Vice-President as "misplaced" but conceded that the VP had reason to worry given the drama during his defection.

Mr Keen said he had visited State House to discuss matters of national interest with the President and that the question of his defection did not feature anywhere during the visit.

He attributed his defection to the pressure he had undergone from his tribesmen since he joined the DP and he said he had quit his position "as a last resort".

"There was pressure from my people. They were in my house everyday and I finally said enough and left with one heart," the 62-year-old politician told *Target*.

He said the elders led by Cabinet Minister William ole Ntimama had put a lot of pressure on him, which he could not resist anymore.

The former DP secretary general said after reassessing his position in the opposition, he had made up his mind to rejoin Kanu, which he praised as the "only party with mature leadership at the moment".

He said his defection to the party he quit to co-launch the DP with Mr Mwai Kibaki in 1991 was final. "There is no possibility of me looking back. What I have done is now sealed," he said.

Asked why Mr Ntimama had been so involved in his defection, Mr Keen quipped: "Me and this man were circumcised together, went to the same primary school and share the same interests. I do not see why anybody should get so concerned about his involvement in my defection".

He said that like himself, Mr Ntimama did not wish to achieve anything politically by being the chief spokesman in his defection drama and was only playing his role as an old and genuine friend.

He admitted that the Minister for Local Government and himself had been meeting even when he was in DP and there was no big deal about him playing master of ceremonies during his defection.

"What I did was call a spade a spade. I had warned these opposition guys that I would quit if they did not unite and work as a team. This is what I have finally done," he told *Target* as he further justified his defection.

Asked what he thought he had achieved by quitting the DP, Mr Keen said: "You will have to wait and see although this is not something that even needs to be discussed. People have a right to make independent decisions

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Energy Minister in ICU

By James Katululu

Cabinet Minister John Kyalo is critically sick in Nairobi Hospital's Intensive Care Unit (ICU) after suffering a stroke last Friday, *Target* has learnt.

The minister was by presstime unable to speak when this writer contacted the hospital. His wife said he had been in hospital since February 3.

The hospital matron said Mr Kyalo, the Minister for Energy, was under the care of Dr Gikonyo but declined to divulge further information about the minister's ailment.

Mrs Kyalo said the minister had been at the hospital for several days but could not say what he was suffering from as "this would be contradicting the hospital's policy on the privacy of patients."

However, she said from their Lavington home that the minister was taken to the hospital on February 3 "complaining of the same heart disease he has had for a long time".

She said the minister had been

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HIT THE TARGET BY ADVERTISING IN *TARGET*

National News

By a Correspondent

Father Renato Kizito Sesana, who was recently removed by the Vatican from his position as director of the Nairobi-based New People Media Centre and editor of the monthly *New People* magazine, has expressed concern that his departure may reduce the publication to a mere mouth piece of the Catholic Church.

Fr Kizito said there is a likelihood that *New People* would assume the role of a traditional missionary magazine whose agenda would be only to propagate the spiritual message of the church and leave out political, economic and social issues which affect the society.

Confirming his removal from the editorial and administrative posts, Fr Kizito said that if his request to be posted to southern Sudan is met, he would go there and work among the warring factions, preach about reconciliation and undertake pastoral work as a missionary priest.

Kizito, 51, an Italian of the Order of Comboni Missionaries was the pioneer editor of *New People* which started in July 1989. Prior to this, he had been editor of *Nigrizia*, another magazine of the Comboni order.

He said his desire to go to Sudan comes from his love for Africa where he prefers to remain. He adopted the name Kizito from the youngest of Uganda's martyrs when Pope Paul VI visited Kampala in 1969 and blessed the martyrs.

Since its inception, *New People* has divorced itself from the purely spiritual line of journalism and tried to represent the voices, hopes, and fears of millions of people. In so doing, the publication has proved that it is possible to make a Catholic magazine represent more than the clergy's views.

Pope John Paul II with a Catholic faithful: He addressed the African synod in Rome last year.

Priest-Editor speaks on his sacking

He said it was unfortunate his contribution must have been misconstrued to mean that he was opposed to the Synod. His, he said, was only a matter of raising pertinent questions which could build the church in Africa. He

On his removal from *New People*, Fr Kizito said that he had no regrets about the articles he wrote criticising the hosting of the 1994 African Synod in Rome. The special assembly, he noted, was to help African Catholic followers to identify closely with the church and appreciate it.

maintained that he was still convinced his observation was relevant and important for the African Synod.

He pointed out that holding the Synod in Europe had no impact at all. In Italy where it was held, it was given very little media coverage if any at all.

"Even the presence of the 200 cardinals and bishops was not noticed, a situation which could not have arisen had it been held in Africa," quipped Fr. Kizito. He however observed that the synod could have made big news in whichever African country and

town it could have been held in.

He also blamed the diamal achievement at the Synod on the African bishops, whom he said had shown lack of commitment as depicted by their failure to initiate dialogue with church members and brief them about the importance of the Synod. He emphasised that consulting with the faithful was necessary as Africa is part of the universal Catholic Church.

Saying that nothing has been lost, Fr Kizito expressed the need to make the synod a continuous process which would offer a platform to discuss issues like tribalism, corruption, injustices and inculturation of the gospel to suit the African situation.

"There is still time and what was not done before can be done now and in the future. All that is needed is for people to give support to their bishops. Mistakes do not mean everything has been lost, hence the need to continue with the Rome Synod, to build from there," advised Fr. Kizito.

On the question of celibacy, Fr Kizito observed that it was not exclusively an African problem and was not of immediate concern for the continent. However, it was a big issue with serious implications for the Catholic Church.

On the other hand, he noted, polygamy which is basically an African problem needs serious study since it is also a matter of pastoral concern. The Italian clergy regretted that the church did not take into practical consideration the studies done in the past on this subject.

Fr. Kizito challenged the church to show its stand on matters such as tribalism and to make known its teaching about them. He recommended that the church should start from the grassroots and bring out spiritual orientation to the people on how to face the challenge of being a good Christian in Africa.

I am contemplating quitting politics - Keen

From Page 1

without expecting any rewards."

He said at his age, he was not ambitious for any position. "I have done what many of you young people dream of doing and I do not see any reason to regret about my new political status," he said.

Mr Keen was accompanied by one of his wives and his son Dennis during the hour-long interview.

Public rally

He promised to work with Prof Saitoti as advised by President Moi during his public rally at Kajiado showground on Wednesday last week. "I have no ill-feelings for anyone either in Kajiado or outside and I am ready to work with those elected. However, this will only be achieved if we all respect one another," he said.

Mr Keen, one of the last few remaining pre-independence politicians, defected to Kanu in a highly dramatised ceremony that saw him escorted to a luxurious reception at State House, Nairobi by Mr Ntimama and scores of people said to be Maasai elders from the five districts inhabited by members of the community.

As if to justify his intention to give up active politics, Mr Keen said: "Having been in politics for over 50 years now, I want to leave the main show to the younger generation." And what type of these people had he in mind? "It is not upon me to name names right now. I will leave that to the electorate to decide. They will elect whom they want," he said.

He said he would concentrate in nursing the younger generation of politicians as those in his age group would not last long in leadership. "We have to prepare you young people to take over when we retire," he said.

On whether he would get along with Prof Saitoti in Kajiado North where they both come from, Mr Keen said: "We have been reconciled by the President

Prof Saitoti

and I hope the VP will take that seriously just as I have".

He said when Kanu elections were announced, he would campaign for mature leaders in Kajiado to ensure that the branch was one of the strongest in the country.

"However, I will not seek to be elected myself. I do not have that kind of ambition right now as I do not want anyone to feel threatened by my return to the ruling party," he said.

Mr Keen said he and Mr Kibaki were good friends. "What people should know is that me and Mr Kibaki are still good friends and my defection from his party does not change anything. This is politics and we must accept it that way," he said.

The politician's defection was anticipated by many after his announcement that he had sought audience with the President and had been allowed to see him to discuss Maasai land rights and the re-modeling of the Kenyan constitution.

About his financial situation, Mr Keen said he had enough money of his own and could live comfortably without asking to be assisted.

He said he visited State House alone and denied a suggestion that it was Mr Ntimama who had facilitated the controversial visit and subsequent defection.

"Ntimama did not appear anywhere before my defection. He only headed a team of other Maasai elders who escorted me to State House and as far as I am concerned, that is the only role he played in this matter," Mr Keen told *Target*.

He said given what had transpired during the Kajiado meeting, he would adhere to the "advice" offered by President Moi and would personally seek to make peace with Prof Saitoti. He was elusive when asked what weight he thought he had added to Kanu after defecting from the DP. "Do not ask this now. You will know as we go on," he said.

Mr Keen told *Target* that after his State House visit, he had decided to talk about the President's health because of the rumours that had been circulating regarding the matter.

"Having been the last person to see him that time, I wanted to assure Kenyans that their leader was alive and well. I had a duty to say this because I had heard the rumour about his health," Mr Keen said and denied that he had been asked to talk about the health of the President.

Sh 152m assistance pact

Kenya and Britain have signed a Sh152 million agreement in which local timber and health sectors will benefit.

Signing on behalf of the UK government last Tuesday was High Commissioner Kieran Prendergast while Kenya's Finance Minister Musalia Mudavadi signed on behalf of his government.

A total of Sh 96.6 million will be spent on the fight against HIV/Aids through the purchase of much needed HIV testing kits, drugs to combat sexually transmitted infections (STIs) and other consumable medical supplies.

High recent demand for these items has left Kenya with low stock levels and although they do not intend to become a long term donor for these supplies, the in-

National News

Ouko: Killer still at large, 5 years later

Dr Ouko

By Staff Reporter

Five years ago last Tuesday, the charred remains of Dr Robert Ouko, Kenya's former Minister for Foreign Affairs and International Co-operation were found dumped in a thicket at the foot of Got-Alila, two kilometres from his Koru home in Kisumu district.

Kenyans marked the fifth anniversary of his death not certain whether the government had closed the file on the murder that robbed the country of a most talented diplomat and politician.

Since the acquittal of Mr John Anguka, who had been charged in the High Court with the murder, nothing has been heard from the government whose last word was that the public should volunteer more information that could assist in arresting those who killed the former minister.

Mr Anguka was freed last July after the prosecution failed to adduce evidence to convict him with Dr Ouko's death.

To many Kenyans the death of Dr Ouko is a closed chapter going by past history. His seems to follow the trend of others who were killed before him such as Thomas Joseph Mboya, who was shot dead on the afternoon of July 5, 1969 along Nairobi's Moi Avenue.

Up to now Mboya's killer(s) has never been picked from the crowd although a man identified as Nahashon Njenga was reportedly convicted of the Mboya murder and convicted to hang. That is the much that was publicly known about the murder of Mboya, then Minister for Economic Planning.

Like Dr Ouko, the killers of another popular politician, Josiah Mwangi (JM) Kariuki on March 2, 1975 are up to this day still at large. JM's body was found badly mutilated and dumped at Ngong Forest.

Dr Ouko's death caused an international uproar with some individuals in the Kenyan government being accused of complicity in the murder.

A judicial commission was appointed by President Moi to unearth facts concerning the murder and possibly lead to the arrest of suspects. However, the commission, chaired by Court of Appeal judge Evans Gicheru, was hurriedly disbanded in 1991, a year later and several suspects arrested.

The suspects included political kingmaker Nicholas Biwott, Mr Anguka and the late former Permanent Secretary in charge of internal security Mr Hezekiah Oyugi.

Mr Biwott and Mr Oyugi were later released for what was said to be lack of evidence while Mr Anguka was charged with the murdor of the former Foreign Affairs Minister.

With Mr Anguka's acquittal, the Commissioner of Police, Mr Shedrack Kiruki promised that further investigation would be conducted by the police to bring to book those linked with Dr Ouko's murder.

However, to date, nothing can be said to have been achieved. The government has remained tight-lipped about the murder and the opposition parties that were once so keen about it seem to have also given up.

It is important to many Kenyans that they know how far Mr Kiruki's investigations have gone. It is also important that they be told that the killers were arrested or were too tough for the Kenyan police and the issue was therefore closed.

Energy Minister

From Page 1

in and out of the hospital. Last year, he was operated on in London but his heart condition recured soon after his return.

Mr Kyalo, she said, had been sick for the last four years and had sought treatment at various hospitals locally and abroad but his condition has not improved.

We are, however, hopeful that he is going to get well although at the momemt he is quite sick and unable to speak," she told *Target* on telephone.

Mrs Kyalo, who spoke after visiting the minister at the hospital on Monday was not sure when he would be discharged "as he had not shown much improvement since admission".

"Let us pray for him to get well. That is the only thing we can do at this time since even his doctor cannot say when he will be discharged," she said.

Sources within the Ministry of Energy said the minister had not appeared in his Nyayo House office since the beginning of the year. *Target* learnt about his illness from church leaders at the Mitunboni ABC Church where they said the minister's family had asked for special prayers for his recovery.

Mr Kyalo is a member of the church, which is a few kilometres from his rural home. The ailing minister represents Machakos Town in parliament.

Starving Maela victims camp in Kiambu town

Victims of ethnic clashes: These women managed to bring their baggage to Maela from Enoosupukia

By Jeff Mbure

More than 100 refugees from the Maela camp who were recently dispersed from Kirigiti stadium face starvation, says Father James Kinuthia of Saints Peter and Paul Catholic Church in Kiambu town.

This reporter found desperate men, women and children waiting for meagre rations of maize, oil and maize flour at the church compound a few days ago.

Some said they arrived from Maela a few days earlier and described the situation at Maela as pathetic.

They said that after the Christmas eviction from the camp, more than 1,000 people were left at the site because their original homes could not be established by the screening teams.

Soon after the majority of those who had camped in Maela for about a year were transported to various districts in Central Province, food donations, water and other social services were stopped by the provincial administration.

As a result, the suffering of those who were left at the camp increased considerably forcing some of the displaced persons to flee. Fr Kinuthia explained that after the Kirigiti camp was destroyed by the administration, some of those who had been dumped there moved to his church from where they continued to be taken care of by churches, NGOs and good Samaritans.

A second group of displaced families has found its way to the church from villages within Kiambu district where they were dumped but could not find a proper base due to lack of land or poverty among the relatives.

The Catholic priest said that when these people came to the church from Kirigiti, there was no problem in feeding, clothing and caring for them since several NGOs and churches responded favourably to their plight. But after they were forcibly removed from the church, everybody thought that that was the end of the problem and, therefore, no more assistance was needed.

He said the situation was so bad that some of the victims had begun to show signs of malnutrition. Fr Kinuthia suggested the formation of a revolving loan scheme under which those who have skills or business experience could be assisted to start some income-generating projects.

NCCK executives meet Monday

Four envoys will be among key speakers during a four-day conference of the Executive Committee of the National Council of Churches of Kenya (NCCK) next week to discuss pertinent issues facing the country.

The conference, under the theme "Kenya our Common Future", will be held at the Council's Limuru Conference and Training Centre from February 20 to 24.

According to the NCCK General Secretary, the Rev Mutava Musyimi, the conference will discuss constitutional reforms and the process of change in the country, devil worship, and sex education among other topics.

Briefing the press in his office on Monday, the Rev Musyimi said the Council had also invited

By Staff Reporter

a cross-section of local human rights lawyers who would team up with the diplomats facilitate the conference.

Those who will present papers are the German Ambassador to Kenya, Mr Bernd Mutzelberg, the Canadian High Commissioner, Ms Lucie Edwards, the South African High Commissioner to Kenya, Mr R. Venter and the American Ambassador to the Seychelles, Mr Stokes.

The Law Society of Kenya chairman, Dr Willy Mutunga, Nairobi University Law lecturer, Mr Smokin Wanjala and the Dean of the Law Faculty at the Nairobi University, Prof Kivutha Kibwana are the constitutional experts invited to the conference.

The Rev Musyimi said the discussion will involve the NCCK executive committee members drawn from all member churches of the Council.

He said the conference would serve to educate church leaders on the issues that were of concern in the country.

The General Secretary, who was flanked by his deputy, the Rev George Kaniwesa and the Rev Jephthah Gathaka, director of JPR programme, said the recent constitutional reform experience in South Africa and the on-going Canadian discussions on the question of Quebec, would be of major relevance to the conference.

"Kenyans will learn from the rest of the world how to go about some of these issues since we cannot operate in isolation", the NCCK boss said.

Others expected to present papers are a former Permanent Secretary in the Ministry of Foreign Affairs, Mr Bethwel Kiplagat who is a former deputy NCCK General Secretary, International Women Lawyers (FIDA-KENYA Chapter) Ms Grace Githu, among others.

The Rev Musyimi said the Council spent Sh 55 million to resettle victims of land clashes in the country last year. "So far, we have resettled about 44,000 families affected by the clashes in various parts of the country", he said and clarified that the NCCK had a deficit of sh 46 million as at the end of last year and not Sh 64 million as reported recently by a section of the press.

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TARGET

'The truth shall set you free'

We should all be at home with sex education

It is said that sexual revolutions, like thin or wide ties, come and go. Over the years, more so since the beginning of this century, a lot has been written about sex. One such book, *Is Sex Necessary?* by James Thurber, attempted to articulate "the strange bewilderment which overtakes one person on account of another person."

The subject of Sex Education is the preoccupation of every concerned person these days, right from the bureaucrats in the Ministry of Education to the rural villager with school-going children.

It is a subject that has brought with it a lot of emotions since information leaked late last year that a multi-lateral donor was availing Sh 75 million towards sex education. The church, particularly the Catholic Church, and the Muslims were up in arms against the introduction of sex education in primary schools.

Coming more or less the same time as the United Nations-sponsored Cairo Conference on population, the church, Muslims and the pro-life groups had reason to suspect that there was something sinister about the sex education angle.

Religion is by its very nature the essence of being. The being is life itself. It is the life giving force of a society. As such, religious leaders are of necessity very close to the people they serve. On the other hand, governments, especially governments that have emerged from the colonial era, rarely seek the views and feelings of the governed.

Like the colonialists before them, they assume that they have a civilising mission through various legislative measures, ideas, etc. These ideas and legislations bring different exposures and experiences to the subjects. As a result, people begin to change their ways of living, their perception of themselves and even their talk.

Instead of talking only about cows and goats, daughters and sons, they also talk about salaries, bank accounts, credit cards, mortgages, monogamy instead of polygamy and so forth.

Likewise, progressive religious groups change with time making sure that they are not left behind by the society they serve.

One of the greatest recent sexual revolutions was experienced in the 1960s with the advent of the birth control pill and in some societies, legalised abortion. The traditional sexual morality started being thrown out the window as the advocates of sexual liberation adopted some kind of *laissez-faire* attitude regarding the most socially volatile human relations.

Indeed, married Christians, we dare say, have now the highest frequency of conjugal relations outside marriage.

Sex education, not sexual morality, was accepted (in the developed world) as the enlightened approach to sexual responsibility.

The implications of sex education have been devastating morally. Its failure has exposed the fallacy behind the sex-related scientific innovations of the 1960s.

Since the "sexual liberation" of three decades ago, those opposed to the loosening of sexual morality have protested the society's capitulation to promiscuity. They continued warning that cultural ruin followed on the heels of such sexual indulgence.

The debate on sex education continues, having been rekindled some weeks ago by the clandestine approach the government intended to introduce the subject in upper primary school classes.

When all is said and done, however, there is need to re-look at the whole idea of sex education, whatever its definition, to cope with the misery that has befallen teenagers either through pregnancies or sexually transmitted diseases including the slow, death causing Aids.

What should be emphasized by the opposing parties is sexual responsibility. And this should be based on motivation not mere information. The motivators should of necessity be parents, the church and schools, in that order.

Unanimity in the issue of sex education would give the subject greater moral and political clout, given the congruency of the now opposing religious and secular feelings.

MAILBOX

The Editor,
Target,
Box 45009
Nairobi.

Be transparent on milk saga

Mwangaza Trust is saddened with the news that part of the radioactive contaminated milk consequently has been stolen. A few days ago, we were assured that the contaminated milk was under a 24-hour police guard and that therefore, there was no question whatever of the dangerous commodity finding its way out to the Kenyan market.

Can the government explain to Kenyans how milk that will cause cancer and deaths of many Kenyans if consumed could have disappeared from police custody?

Can Kenyans be sure that the ship re-exporting this milk will not turn back on high seas and empty its dangerous cargo quietly onto the Kenyan market?

It is beyond comprehension how greed for money can lead to gambling with lives of innocent people. Mwangaza appeals to the vice-chairman of KCC, who happens to be the President's son, to take an active interest in this matter which is of great concern to Kenyans.

P.K. Muite
chairman, Mwangaza Trust

Name saboteurs of dairy industry

Agriculture Minister Simeon Nyachae will only be taken seriously about his "revelation" of those out to kill the dairy industry through importation of contaminated milk if he names the culprits. Blanket condemnation will not do. It is what Kenyans are only too familiar with.

People are known by their names. Unfortunately, Kenyan politicians are either scared of naming names or utter empty rhetoric to draw the wananchi's attention of their existence.

The dairy industry falls under Mr Nyachae's ministry and if there was any seriousness in the minister's words last week about unscrupulous people out to make a financial killing through milk imports, the often controversial Kisii politician should have named them for, I am sure, he knows them. Talking in circles is otherwise Kenyan politics brewed in the Kanu pot.

Jane Wanjiku, Kisarian

Storing up pressures on earth

Verily verily I say unto you my
contemporaries,
I was privileged a peep at the
future
and it was frightening!

For there in the midst of plenty
the multitude faced one another
in opposing camps

And a cry went forth from the
camp on the
Right saying: "Behold the evil
deed that was
decreed by your ancestors has
left a bitter
legacy between us to this day,
repent therefore and make
amends so that we
may again inhabit this land in
peace".

And the camp on the Wrong cried
out in collective
Indignation "what manner of
people are you
demanding reparation from us,
Have we not suffered
As before

enough from the evil that our
ancestors' did? Behold, we
too desire to have our peace in
this land flowing with milk &
honey
But we dare not return any land
to you least we
bring wrath upon our heads from
our ancestors."

And there ensued yet another
wave of killings, massacres &
explusions and the land of plenty
was again filled with
internal strife and refugee camps
multiplied tenfold.

And in the United Nations Hall
of Shame
the names of Molo, Maella,
Olenguruone, Njoro
were added to those of Dachau,
the Warsw ghetto,
Sorbibor, Sharpville, Shetilla,
Rodney King, etc.
as a reminder of humankind's
inhumanity to its own kind.

Rev Dr Nim Njuguna
London

The only global leader left?

"Love him or hate him, the aging Roman Catholic head, Pope John Paul II is the only truly global leader left," was the verdict of London's *Independent* during the pope's tour of the Pacific and Indian Ocean islands of Philippines, Papua New Guinea and Sri Lanka last month.

Indeed, the international religious story of that month was John Paul's visit. Television stations focused their attention on him as, at one time, four million Filipinos gathered in Manila to see and hear him.

This figure must have been more than three times the number of worshippers to be found in any one Sunday in the whole of Britain, thanks to Britons' obsession with worldly things on Sundays such as going to the races and shopping.

The *Independent* linked the pope to the rook in his office. "His power lies in the very absolutism that has alienated so many. He is the rock amid moral confusion. Even if he is a rock to kick or admire from afar, the pope is an unchanging and reassuringly familiar feature on the human landscape," the quality broad sheet in a very Protestant country wrote of the Poland-born head of the Roman Catholic Church.

The world needs such exemplary beacons particularly now that so many things are going wrong in both the religious and secular world.

Lumumba Chewa,
Nairobi

Politicians are ruining Kenya

Fifteen years ago, Kenyans used to be held highly in Western countries. The country was respected for its development record, its mature politics, its stability - in other words, a place those from the cold lands wished to visit or work in.

Today, Kenyans are held suspiciously, particularly in Europe. Politicians who champion ethnic feelings like Messrs William ole Ntimama and Shariff Nassir, others who spit out hatred whenever they open their mouths like the Rift Valley brethren and the Johnstone Makaua have caused so much damage to the country's image that foreigners think there is civil war in the country.

There are thousands of Kenyan exiles scattered all over the world. These people have been driven out of their beloved country by those who cannot tolerate differing views.

News of tribal clashes, university closures, persecution of opposition leaders, corruption, tribal warriors roaming city streets at will, harassment of journalists, etc. is to say the least, damaging this once upon a time island of stability.

Instead of moving forward, we as a country are many steps backwards. No wonder we are among the 20 least developed countries in the world.

Wilcliff Njunge, Lari

Keen's defection sign of despair

Veteran politician John Keen's defection from the Democratic Party of Kenya to Kanu should be read as a last bid by a political opportunist to gain respectability. Those who know Mr Keen and his brand of politics are only too aware of this. You do not have to search far to get my point.

Before quitting Kanu for the opposition in 1991, Mr Keen confessed having engineered ethnic clashes both in Kajiado and Eldoret. It was him who produced a fake list of imaginary coup makers during the infamous trial of Messrs George Anyona, Ngotho Kariuki, Njeru Kathangi and Prof Oyugi.

Patrick Tiampati, Ngong Hills

National News

Bishop accuses hospital officials of incompetence

By James Katululu

The head of the African Brotherhood Church (ABC), Bishop Nathan Ngala has appealed to the government to investigate the administration of the Machakos District Hospital which, he says, is corrupt and incompetent.

Bishop Ngala said patients were surviving at the hospital through the mercy of God as drugs and other facilities went missing immediately after being delivered to the hospital.

"The hospital is in a mess and the Ministry of Health needs to move in quickly to find out what is happening as this is the only government hospital in this district," the bishop said.

The prelate was speaking to *Target* at the Mitamboni trading centre, the headquarters of the ABC, where he also delivered a sermon and commissioned church workers.

He was dismayed by the poor sanitary conditions of the hospital and lamented that the institution was of no service to the local people.

"There is a lot of suffering in this hospital and our people have been dying because of mismanagement and reluctance by those employed by the government," he said.

Asked whether he suspected that the drugs were being stolen, Bishop Ngala said it was only the government that could investigate this so that those who were supposed to benefit from the facility could know the truth.

He said wards at the hospital were littered with dirt and that at times corpses were left in the wards for hours before being removed to the mortuary.

He said it was unfortunate that the government hospital facilities had been neglected at a time when the majority of the people in the district could hardly afford private treatment.

Meanwhile, the bishop has appealed to the church faithful throughout the country to prepare themselves for the 50th anniversary whose climax will be celebrated on April 8.

He said the church had expanded tremendously since 1945 when it was founded by a group of people from Machakos district. Today it had established churches in other parts of East Africa.

Bishop Ngala, who was flanked by four of the founder members including Canon Daniel Mbuvi, Deacon Jonathan Muthengi and Isaiah Vol as well as other church leaders, said his church was not opposed to the ordination of women.

He disclosed that his church had a total of 72 ordained women serving the church in different capacities and places. "We are even looking forward to have some of them ordained as bishops," he said.

"It must be very clear that there is no shortcut when it comes to serving the Lord. If you have accepted to do God's work, you must agree to do that with all your heart," he told the congregation.

The ABC marks its golden jubilee with a following of more than 250,000 faithful throughout Kenya.

Bishop Ngala said the church was purely indigenous and was not funded by any foreign missions. "Since we founded the ABC, we have initiated many development projects through the goodwill of our faithful," he said.

The church runs several secondary schools and theological institutions in Makueni and Machakos districts.

Bishop Ngala

MAP boosts churches' Aids campaign project

By Jeff Mbure

The churches' capacity to play a more effective role in combating Aids will be greatly boosted following the creation of International Action Against Aids with Kenyan churches by MAP International.

The purpose of the project is to increase the number and capacity of Kenyan churches initiating and managing effective, culturally appropriate and locally sustainable HIV/Aids control programmes within their communities.

MAP International is a church-related NGO. The objectives of the new project are to:

*establish and implement national church guidelines addressing HIV/Aids related issues

*implement small and mass media HIV/Aids prevention programmes

*develop and distribute culturally appropriate curricula on sexuality, marriage, relationships, STDs, and HIV/Aids, for pastors in training

*develop and distribute culturally appropriate and age specific materials on sexuality, relationships, STDs and HIV/Aids, to church-related primary, secondary and Sunday schools

*train clergy and lay leaders in HIV/Aids counselling and HIV/Aids prevention

*expand the capacity of Kenyan churches in designing, implementing, managing and evaluating HIV/Aids programmes.

Meanwhile, academician Joseph Mungai has cautioned that Aids was spreading fastest in predominantly Christian communities in Kenya.

Prof Mungai, who was addressing the 16th African Science Congress in Nairobi, said the church had contributed directly to the spread of Aids by mystifying the issue of sexuality.

He said the prevalence of Aids was higher among Christians than among other faiths like Islam, Buddhism and Judaism.

Central role

Prof Mungai attributed this to the destruction of some traditional cultural practices by the church. The loss of these traditions, he said, had in turn contributed greatly to the moral degradation in the society, consequently, increasing the spread of Aids.

The don singled out courtship education among the youth as one cultural practice which should never have been done away with because its destruction wreaked havoc on the socialisation process of Kenyan youth.

His topic was "Demystifying of Sex and Aids" during which called on the church to play a more central role in demystifying sexuality and in perpetuating awareness of Aids.

Prof Mungai regretted that in some instances the church had been used to perpetuate myths about African people and thus branded some important cultural practices "evil" without considering their importance in the socio-cultural development of society.

"It is not enough for the church to continually condemn people, on the basis of sin, without playing a leading role in the moral utilisation of modern science and technology," he said.

The strategy of the MAP project is in two intervention levels - national church leaders (policy makers and educators) and the grassroots level church leaders.

The MAP International Kenya office says that "permission" from church policy makers and educators will empower, challenge and motivate local congregations to participate in community change.

The NGO says the success of the project will greatly depend on church leadership at the national and local levels.

Women prepare for World Day of Prayer

By Staff Reporter

March 3 is this year's World Day of Prayer. The service for the occasion, whose theme is "The Earth is a House for all People", has been prepared by the women of Ghana.

In Kenya, the national committee, headed by Mrs Gladys Kang'ahi, plans to visit a children's home as part of the occasion.

During the World Day of Prayer, women throughout the world

* affirm their faith in Jesus Christ
* share their hopes and fears, their joys and sorrows, their opportunities and needs
* commit themselves to sharing the burdens of others and using their talents in the service of society.

For decades, women all round the world have gathered on the first Friday of March to pray in keeping with a century-old tradition of women keeping vigil, often in the midst of hardships, turmoil and violence.

A different country is chosen to compose the service each year giving women from different parts of the world an opportunity to share some of their experiences and to "tell the good news" of what their Christian faith has meant to them in their journeys.

Relevant

In 1991, Kenyan women prepared the service using the theme "On the Journey Together".

Each country has the freedom to adapt and translate the service to make it appropriate and relevant to their own situation.

This year the Ghanaian women will share their experiences of dislocation because of famine and political turmoil in their country.

The World Day of Prayer was until 1992 Women's World Day of Prayer. It is a movement of Christian women of all denominations. It is a unique movement in that its expression is found in local communities and its leadership, since inception, has been in the hands of women.

At the moment, the W.P.D. is observed in about 170 countries. Every four years there is an international meeting in different parts of the world where leaders meet and exchange ideas, experiences and answered prayers.

In 1887, missionaries from America were sent to Africa and other unreached areas. They could not take their wives and children with them because they were going into the unknown. The mode of travel was also very dangerous and they left home knowing very well they may never return.

The wives could do nothing but pray for they too knew they may never see their husbands again. But they believed in the mission that sent them out of home. They therefore gathered and prayed for "Missionaries and Home Missions", their husbands' mission, vision and security.

As the years went by, they realised they were not alone and that other missionary wives from England, Canada and other parts of the world were in the same predicament. So, in 1890, Hellen Montgomery of New York and Lucy W. Peabody of Boston, both Baptists organized a day of prayer for world missions.

It is not clear when the first prayers were held in Kenya, but it is understood that the early 1940s saw the establishment of the movement here.

The following will be the centres of worship for World Day of Prayer in Nairobi: English Main Service All Saints Cathedral CPK, Kiswahili Main Service - Charles New Church Methodist, Ngong Central - Ngong Town PCEA,
Kabete - St Mary's CPK,
Kariakor - Friends Church,
Kariobangi South - PCEA,
Buruburu - St James CPK,
Kawangware - AACC,
Ruaraka - Githwai PCEA,
Langata - St Barnabas CPK,
Njiru - Kayole St Anne's CPK,
Kariobangi North and Kahawa - PCEA,
Loresho - PCEA,
South C and Nairobi West - PCEA,
Kangemi - PCEA,
Kibera - Friends Ngong Road,
Maasai Girls - PCEA,
Shalom Girls - PCEA,
Huruma Children's Home - PCEA,
Mama Ngina Children's Home - PCEA and
Nairobi Central - Salvation Army.

Women sing a hymn in a prayer session . . . March 3 is this year's Day of Prayer

Special Report

Life and times of Mbiyu Koinange

Always at Mzee Kenyatta's side

By James Katululu

In the first cabinet meeting held by President Daniel arap Moi immediately after Mzee Jomo Kenyatta's death in 1978, two elderly ministers sat next to the new president.

The one on the left, Mbiyu Koinange, attracted the most interest. The eyes of the public were focused on the diminutive Minister of State in the Office of the President, the man who had been closest to the late president for decades.

As the cabinet meeting continued at Nairobi's State House, Kenyans were in shock following Kenyatta's death on the morning of August 22, 1978. The future was uncertain.

The foremost question then was whether or not Koinange would accept Moi as Kenyatta's successor. Had he attended the State House meeting without a protest? What was the old man planning to do to maintain his place in the hallowed corridors of power?

Having been a permanent feature of presidential pictures taken during Kenyatta's reign, Kenyans were watching the man closely as the question of Kenyatta's succession took the centre stage here and abroad.

A balding figure, smiling benignly three or four slots away from the Head of State, the man who occupied the closest perch to Kenyatta, knew much more than any of his colleagues in the cabinet. His name was touted as the person best suited to succeed Kenyatta.

Mbiyu Koinange was ever present with Kenyatta - receiving new ambassadors, accompanying the president to the coast and attending the swearing in of new presidential appointees. He was there too, with Kenyatta, admiring high breed cattle at the Nairobi International Show and falling in step with traditional dancers who were always at hand to entertain the late president.

The dead man and Koinange were like twins. Nothing comparable to the closeness believed to exist today between President Moi and the Kerio-born political power broker, Kiprono Nicholas Biwott.

So close were they that the Kenyan public would soon start blaming the misdeeds of the Kenyatta era on Koinange.

Peter Mbiyu Koinange died on September 2, 1981 of diabetes, a lonely and forgotten old man. Few remembered him at the time of death and today, 15 years later, the name means little to many.

A few days ago, his family spoke freely about the man who never left Kenyatta's side, a man who had very little time for his kinsmen as he concentrated on giving Kenyatta and the Kenyan nation the best of his energy.

Details have emerged of his association with Kenyatta, his shadowy role in the nation's politics of yesteryear and his life as a loving but rarely seen family man.

Swapping Kikuyu proverbs and cheeky peer jokes, Koinange and Kenyatta would spent long hours in private rooms at State House Nairobi, Nakuru or Mombasa. Only domestic staff serving soup, tea or meals or delivering messages could interrupt the duo. Jokingly, it is said, they addressed each other as "koroti", meaning the pig-headed one or the aggressor.

Koinange, many still believe, was Kenyatta's soul medicine, something of a court jester until Kenyatta died.

"He could crack jokes to take Mzee's mind off his illness. Nobody else could do that to Kenyatta", say Koinange's fourth wife, Wanjiru.

By age, background and political taste, the two men were suitably matched. Koinange was born in 1907 and Kenyatta around 1889. Only Koinange, and later Mama Ngina, could over face Kenyatta's reputedly hot temper, especially at times of crisis.

Driven to anger, it is said, the late president could peel off his dentures and unleash a string of epithets as only an elder could.

January 1960 . . . Mbiyu Koinange in London.

Awaiting their turn to meet Mzee, either at State House or in his Gatundu home, guests sampled Koinange's gentle wit and mild manner. He drew jokes and experiences dating back to 1927, when he had sailed off to the United States to attend college, shortly after leaving the Alliance High School.

Each time the late president was about to deliver an important speech, Mbiyu would go through it first and later rehearse it with Kenyatta before it was delivered to the public. If any changes were to be made, this was mostly suggested by the former minister, a reason why many who knew this believed that he ran the country from behind the scenes.

When they met in England in 1936, Koinange had been on scholarship to Cambridge arranged by the late Canon Leakey, grandfather of Dr Richard Leakey, Kenya's world reknown wildlife conservationist. Kenyatta was in London to present the Kikuyu Central Association (KCA) demands to the colonial office office while also attending university.

Previously, Koinange had seen the former Nairobi Water Board clerk at Alliance with his younger brother, Muigai, who was Koinange's classmate. Later in the whirlwind of the nationalist struggle, Kenyatta would marry Koinange's elder sister, Mutumbu.

When Kenyatta became prime minister in 1963, Koinange was appointed a Minister of State for Pan-African Affairs. Later, he held the education portfolio before moving to the President's office. He held this portfolio until 1979.

Says Dr Munyua Waiyaki, who was then Minister for Foreign Affairs and one of the late Kenyatta's physicians: "Mbiyu was not only an advisor to Kenyatta, he was much more. Most of the times, Kenyatta wanted to see him to be entertained with jokes and to relive their past".

According to Koinange's younger brother Karuga, who for a long time served as Provincial Commissioner in the Kenyatta era, the two men were inseparable.

In the Easter holiday of 1976, remembers the former PC, Mzee's entourage was speeding back to State House after a sightseeing tour of Lake Nakuru National park. With Koinange in Kenyatta's official limousine was his wife, Wanjiru. A searing pain in Kenyatta's foot signaled yet another attack of gout, the debilitating illness which dogged the head of state right up to the day he died.

"You could see Mzee in pain, he did not hide it and the man he needed most at a time like that was Koinange. He would soothe him with childhood jokes and Kenyatta would be soon laughing and smiling despite the pain", Wanjiru told me in an interview at their Crossburn farm in the outskirts of the city.

Wanjiru said the motorcade stopped to let Mzee's pain ease. Yet, Koinange, as if the pain was nothing to worry about, heartily chatted away of incidents which occurred in the past such as a dance the two attended in England in the '40s. He asked Mzee how he would fare now if they were in that dancing hall. Both burst into laughter puzzled as members of the group looked on.

"You could, however, see that Mzee was in pain", recalls Wanjiru, "It was always like that with the two of them. You could be with them but never follow what they were laughing about".

The banter, many say, would die out as soon as Mzee slipped into his role as president. Between them, says Dr Waiyaki, they knew where the line between duty and friendship lay. Mzee always kept his old friend at a distance when discharging his presidential duties. "He never let Koinange rule on his behalf" says Dr waiyaki.

When, for instance, Waiyaki walked into State House to discuss official matters with the president, Koinange was always asked to leave, a thing he was used to throughout his association with the late president.

"People who say Koinange ruled Kenya for Kenyatta do not know what they are talking about", adds Dr. Waiyaki, who was himself a very close person to the late president.

"Even on the Wednesday of the week before he died, there were papers I wanted him to look at but he was too ill. He said they had to wait and he did not refer me to Koinange", he says.

A fear of Koinange's assumed awesome power once drove Dr Gikonyo Kiano, the chairman of the Kenya Broadcasting Corporation (he was then a cabinet minister) into panic when he differed with a faction of Kenyatta's inner circle. Convinced that Koinange would persuade Mzee to act against him, the worried former MP for Mbiri seized the first opportunity to explain his case and pre-empty Koinange.

It is said that Kenyatta's response was a chuckle. "You mean you do not know who rules this country, Julius", Kiano was rebuked.

Oaths, silence and secrecy were Koinange's style of politics. Challenged in parliament even on matters concerning his ministry, he always promised to "answer at an appropriate time" and waited quietly for the MPs' memory to fade.

To avoid fighting in an election, he once took Mr Njenga Karume, who later became Kiambaa MP, and the late Per-

'He could crack jokes to take Mzee's mind off illness'

manent Secretary Peter Gichathi before Kenyatta to pledge never to run for his parliamentary seat even after Kenyatta's death.

Koinange never hesitated to use his knuckles to achieve his ends. Mr Gideon Gathunguri, a businessman in Kiambu who tried to contest for the Kiambaa seat in 1974 was unceremoniously arrested and locked up in the cells on the night before nomination.

He was released the next day, some hours after Koinange had presented his nomination papers and been declared elected unopposed.

Mr. Koinange during the good old days.

An uneasy relationship existed between Koinange and Mr Charles Njonjo, the anglophile lawyer who had been Kenya's Attorney-General since independence.

Both were competitors for the president's ear and each was entitled to it as a cabinet minister. Yet Koinange got a whiff of resentment from his former compatriot in England, who was now the president's chief legal advisor. Up to 1973, it is said, Njonjo the plain speaking son of a former colonial chief who once vowed never to entrust his travel on an African pilot, frequently rode in President Kenyatta's car. It was not without significance.

Seated next to the patriarch of Kenyan politics on a long journey, he could push through personal matters and make Mzee see things his way without much opposition.

Things, however, changed suddenly in mid-1973. One morning according to Dr Waiyaki, Koinange, already a permanent presence at State House ordered the security officers never to allow Njonjo near Mzee's car. No one knew what had infuriated the old man.

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News/Analysis

Keen bites the dust, politically

By James Katululu

Political and tribal hostility reigned supreme in Kajiado as veteran politician John Keen's defection from the Democratic Party of Kenya (DP) to Kanu suffered cold reception in his home area.

Mr Keen, along with Local Government Minister William ole Ntimama, were last week openly abused and shunned by Maasai tribesmen in the district when President Moi addressed the first political rally at the Kajiado showground since the first multi-party elections in 1992.

Looking awkward and misplaced, the two Maasai leaders sat quietly next to each other as speaker after speaker criticised and hurled insults at them.

Mr Ntimama was highly instrumental in the defection of Mr Keen from DP, where he had been the secretary general since the founding of the party in December 1991 by Mr Mwai Kibaki.

Mr Keen suffered yet another big blow in his political career after President Moi openly told him that his rejoining the ruling party was not a ticket for him to antagonise elected leaders in the district.

Before the rally, daggers had been drawn by two groups, one led by Mr Ntimama and the other one by Prof George Saitoti, the Vice-President and MP for Kajiado North, Mr Keen's home constituency.

The Ntimama group was out against Prof Saitoti and had even appointed the combative Minister for Local Government as the official spokesman of the Maasai community.

Prior to the Kajiado rally, Prof Saitoti had been seen as counting his last days in Kajiado politics as the Ntimama group condemned him publicly as an outsider in Maasailand.

However, at the rally, Prof Saitoti emerged as the victor.

The president looked surprised that Mr Keen's defection from the DP was of very little consequence in his homeland as Maasai leaders who spoke during the rally showed open hostility against him.

Seemingly unprepared for this dramatic show of emotion, the president listened as Mr Keen was branded a "political conman, liar and of no help to the ruling party" by elected leaders from the three constituencies of Kajiado.

President Moi shook his head as he listened to the local people reject a man he had otherwise been convinced was a force in Maasai politics.

After listening to the leaders, President Moi summoned Prof Saitoti, Mr Keen and the Kajiado Kanu branch chairman, Mr Philip ole Sing'aru and told the VP: "I now hand over Mr Keen to you. I only received him at State House, you can now hand him over to Kanu."

Mr Keen . . . miscalculated the political climate in Kajiado district.

This was of great significance to Prof Saitoti, whose political survival hung in the balance prior to the Kajiado rally. Rumours were rife in the city that Mr Keen was being prepared by Mr Ntimama and company to oust the Vice-President from his parliamentary seat and from the vice-presidency altogether.

According to the rumours prior to the rally, this would be either through a by-election or the snap elections hinted at earlier but later denied by President Moi.

Prof Saitoti has been often mentioned in the Goldenberg multi-billion shilling scandal in which businessman Kamlesh Pattni, the chairman of Goldenberg International, is said to have acquired billions of shillings from the Central Bank with the approval of the Vice-President when he was Finance Minister in 1992.

Mr Pattni, former Treasury Secretaries Charles Mbindyo and Charles Koinange and a group of former senior officers of the CBK have been charged in court with fraudulently acquiring the money belonging to the Kenya Government.

Political pundits had it that the anti-Saitoti group would use the Goldenberg affair to have the VP removed and charged in court, to pave way for Mr Keen.

This has now hit a dead end. As things stand, Mr Keen and his cronies are in for a big surprise. They are so surprised that Mr Keen himself told me in an interview that he was contemplating quitting politics.

The tribal factor he and his henchmen were using to propel him to power has been nipped in the bud by none other that the Head of State who declared, during the Kajiado meeting, that he did not want to hear about tribal spokesmen.

Mr Keen and Mr Ntimama were capitalising on the fact that Prof Saitoti is not an "indigenous Maassai" and the fact that he does not understand much of the language. He therefore could not be elected spokesman of the community although he is the most senior Maassai politician.

Observers were of the view that Prof Saitoti's tribal background could easily work against him given the fact that Mr Ntimama, especially, is well-connected in Kanu circles.

But what many, including Mr Keen and Mr Ntimama, seemed to underrate is the fact that the VP has the blessings of kingmakers like Mr Nicholas Biwott and others who may not be comfortable to lose him.

The force with which Mr Keen moved from the DP was stage-managed by Mr Ntimama, who, some people think, was equally using Mr Keen to upgrade his political career

Mr Ntimama and Mr Keen have been friends since childhood, having grown up together in Narok district and attended the same primary schools before parting ways when the latter moved from Kanu to the DP in 1991.

It is said that the two maintained secret contact even as Keen served as secretary general of the DP.

By last week, it was hard to predict how the tides in Kajiado would go but my own observation is that Mr Keen seemed headed for the gutter politically, his defection having served to strengthen Prof Saitoti both in Kajiado and outside.

During the presidential function, Mr Keen faced open hostility at Kitengela where he and others were waiting to escort President Moi to the Kajiado showground.

His tribesmen were openly hostile to him and Mr Ntimama accusing the two of attempting to fight Prof Saitoti for no apparent reason. Tempers were high both at Kitengela and at Kajiado and Mr Keen had to drive away hurriedly after the meeting which had left him more confused and uncertain politically.

Prof Saitoti capitalises on the fact that since his election in Kajiado in 1988, he has transformed the constituency and the district at large to one of the most developed (relatively) in the country.

Although he may not boast of any national support politically, the VP banks on the fact that the Maasai have accepted him as one of their own while the Kikuyus in the area view him as one of them and therefore rally behind him in times of need. After all, they argue, their area has not has any tribal conflicts like those witnessed in Mr Ntimama's Narok district.

Mr Keen cannot be said to be of any consequence in terms of numerical politics. He does not hold any elective post in his home district where he was thoroughly whipped by Saitoti during the multi-party elections.

Certainly, DP only lost in terms of the publicity that was given to his defection. In reality, Mr Keen's presence in the party did not hold much weight - this

Defection of no consequence to mainstream opposition

view is shared by the party's chairman, Mr Mwai Kibaki.

Unfortunately, Mr Keen seems to have played right into the hands of Kanu from where he will have to kneel and dance to the tune of that party. He has to be told what to do since he apparently has nowhere else to go having exhausted other avenues.

What has clearly come out, however, is the fact that Prof Saitoti has learnt how to handle politics. This can be attributed to the problems he has had to face since he replaced the late Dr Joseph Karanja as VP in May 1989.

During the Kajiado meeting, for example, the VP opted not to discuss the Keen issue or the tribal spokesman bit leaving that to youthful Messrs Sing'aru and Sankori.

What he wanted to portray was that he was a national politician and could not therefore be lowered to the ranks of the tribal politics of Mr Keen, Mr Ntimama and company.

But Mr Sankori, who is one of Prof Saitoti's right hand men, did not mince words about Mr Keen's position. "Mzee we want to tell you that this man will ashame you. I can assure you that come 1997, he will not be in Kanu. He's in transit to somewhere else," Mr Sankori told the president.

Time will prove this either right or wrong.

Kajiado has no love lost for self-imposed Maasai spokesmen

Koinange: Kingmaker in Kenyatta's era

From Page 6

The directive is said to have come almost at the same time when Njonjo had requested Kenyatta to allow him to resign as A-G and contest the 1974 general elections. The request was granted but later cancelled by the president.

Torn between his family and his friend, the president, Koinange chose to serve Kenyatta. The soft-spoken former teacher sat at State House every day of the week, neglecting his four wives and 12 children.

Mr Isaac Njumu, the eldest son of his second wife Damaris, first saw his father when he was 10 years old. For even before uhuru, Kenyatta and Koinange were indeed very busy people-both pursuing university education abroad.

"At no time can I say we were ever together for more than one hour. It is only during the election that I remember having sat down with him and chatted with him being in a hurry", says Isaac.

Isaac remembers how hard it was for him to trace his father in 1975 when he was preparing to marry. He first tried to see his father at State House Nakuru to discuss his wedding plans. But he was told that his father was "very busy" and he could therefore not see him at the time.

He went back the next day and was kept waiting for more than one hour. Koinange eventually had very little time to talk with the young man. He told him that he would have to follow him to State House Mombasa, where he would be with Mzee.

In Mombasa, Koinange point blank told his son he was too busy to be involved in wedding plans. The entire ceremony was organised by his (Mbiyu's) secretary, Carmen Pereira.

Members of his family claim that the man did not help anyone personally. The discovery of JM Kariuki's body at the City Mortuary on March 12, 1975, was a turning point for the Kenyatta government. Public grief turned into anger and the authorities swiftly found themselves on the defensive. JM had been a popular leader. The then 46-year old Nyandarua North MP had become a voice of dissent. He spoke for the poor to whom he donated generously.

Debate on the JM saga necessitated the creation of a 15-man committee, headed by the then pipe-smoking MP for Bungoma East, Mr Elijah Mwangale, to investigate the murder.

As it set out on its business, the committee faced open hostility from the authorities. The then Police Commissioner, Mr Bernard Hinga and CID Director Ignatius Nderi declined to cooperate with the Mwangale team.

Koinange himself refused to appear before the committee despite pleas from Vice-President Moi, who was in charge of Home Affairs. Later he was invited to respond to accusations made against him but he again gave the committee a cold shoulder.

Interviews with 123 witnesses who appeared before the Mwangale committee accused senior government officers such as police boss Hinga and GSU commandant Ben Gethi, of complicity in this murder.

After compiling its report, the committee took it to State House, Nairobi. The team was ushered into the cabinet room to wait for Kenyatta. An advance copy was given to him. As the committee waited for him, the old man walked into the room accompanied by Koinange, waving the thick, red report.

He turned to Mwangale. "This is a good report bwana chairman, but you have made only one blunder and I will request you to correct it right here. Don't you people realise that Mr Koinange is a minister in the President's Office, my office", the late president thundered.

"To mention him in this report", Kenyatta continued," is the same thing as naming Kenyatta and I will never allow it" After a brief discussion, Mwangale apologised to Kenyatta and had the name of Koinange removed from the report.

On August 22, 1978, Kenyatta died in Mombasa a few hours after Koinange had flown from there to be home for a short while.

As Kenyans went into mourning, all eyes were on Koinange.

However, a few days later, Koinange issued a statement which seemed to be answering the questions in people's minds.

"There is no truth in the rumours circulating here and abroad that I or any other respectable politician I know of in this stable land of ours will be opposing the president", he declared.

Some in the government started settling old scores with Koinange even before Kenyatta had been buried. The first burial programme issued by the state excluded his name.

His family immediately contacted President Moi and Mr Geoffrey Kareithi, the chief secretary of the day and a new programme was issued giving Koinange recognition as Mzee's special friend.

A heavy crop of Dr Kahangi's bananas

Scientist in banana research breakthrough

The banana is one of the most important foods in eastern and central Africa. Five years ago, a Kenyan scientist set out to study diseases afflicting this important food crop. Not only did she find a solution to the disease problem but her work also resulted in dramatic increases in food yields. Writer Sam Gonza reports on the expert's new findings.

In the late '80s, a Kenyan woman scientist, Dr Esther Kahangi, heard that the banana industry in the country was floundering and was in danger of becoming extinct due to diseases afflicting the crop. She resolved to try and solve the problem using her knowledge as a plant physiologist.

"The banana as you know, is vegetatively propagated using suckers. If you have fungal disease, such as "sigatoka" leaf spot, "panama" disease or the banana weevil on your plantation, the problem will simply multiply from season to season," explained Dr Kahangi.

She decided to use tissue culture techniques to propagate the plant "because the plant tissue we use is completely free from disease".

Tissue culturing of crops involves obtaining tissue from a

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very young plant wherein the growing section (about 3 millimetres wide) is prepared and placed in a nutrient medium in glass flasks. The plant tissue then feeds on the nutrients in the medium and multiplies or propagates (this is the propagation stage). Eventually, after several weeks in the case of the banana, the plant tissue is transferred to a rooting medium. The entire operation is carried out under a germ and fungus free environment.

Dr Kahangi is the director of the Biotech Centre at the Japanese-supported Jomo Kenyatta University College of Agriculture and Technology. She confided that determining the composition of the culture medium, for the propagation, multiplication and rooting of bananas using tissue culture techniques can be very tricky, even frustrating work.

"I began the actual work about five years ago. In the first three or four years, I did not obtain any positive results but I persevered. At the end of the third year I succeeded. This meant that we now had in Kenya banana related technology which major producers of the crop in South America guard very jealously."

Clearly delighted with her success, she explained that the work is very involving because the culture medium is a complex mixture of macro and micro nutrients. The macro nutrients are the nutrients the plant requires in relatively large amounts such as potassium, nitrogen and phosphorous. The micro nutrients are just as critical but are required in very small amounts. These include such elements as zinc, copper, cobalt, iron, selenium, manganese and vitamins.

The growing tissue that is confined in glass must also be fed with glucose as well as hormones. By contrast, when vegetatively grown, the banana sucker obtains these elements from the soil or manufactures the required elements itself. The composition of the culture medium not only varies from plant to plant but also within varieties of the same plant.

Asserts Dr Kahangi: "It can be very taxing work. That is why banana producers in South America will never release the secret to African nations. We are proud to have solved the problem by ourselves, with very meagre resources."

After the tissue cultured plants leave the glass tubes, they are

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Stinking fields of Zimmerman

By James Wodera

The young woman sat outside her parent's house, desperately craving for fresh air. "It (air) stinks. It is so polluted, it causes stomach aches and vomiting, but there is nothing we can do," Miss Loyce Malenya, 20, protests bitterly.

For Malenya and other residents of Zimmerman residential estate, 10 km north of Nairobi city centre, going out for fresh air just does not help.

The presence of the polluting Kamiti Tanners at their doorstep often makes indoor pollution unbearable and the outside hardly better, as was testified by one recent incident. On the material day, Mr Felix Ngaracho was compelled to leave the house to answer to a call of nature.

"But this nearly turned out to be the last of him. As he opened the door, the smell hit him and he collapsed," explains Mrs Ngaracho, whose residence is barely 100 metres from the factory. "The result was an expensive hospital visit, which involved hiring a taxi and emergency treatment," she says.

Since settling there five years ago, the Ngarachos have become "doctor crazy". The couple constantly suffer from diarrhoea, chest pains and breathing difficulties. "We also feel we are a nuisance to the landlord, ever asking for house repairs," says Ngaracho.

Malenya, who moved to Zimmerman from Dandora four years ago, makes similar complaints. "My mother, my six-year-old brother, Kevin, and myself have since developed asthma," claims Malenya.

Their house leaks whenever it rains, "since the landlord is tired of replacing the iron sheet roofing every four months due to corrosion by factory emissions. The only option we have is moving to another estate."

According to Mrs Adina Kirori, a clinical officer at Zimmerman Medical Clinic, many people suffer from bronchitis, broncho-asthma and allergy.

There is an avalanche of complaints against Kamiti Tanneries but they are never bothered.

Kirori, who has lived in Zimmerman for 16 years and whose clinic is hardly a kilometre from the plant, attributes the rotten smell to the chemicals used and lack of proper recycling methods.

A physician who claims "suffering" in the past for speaking out against the tanneries says most of the problems related to the factory arise from the generous use of sulphur dioxide among other chemicals in production.

"This chemical aggravates respiratory diseases and has adverse effects on the environment including acid rain and deterioration of materials including buildings." Both the anonymous doctor and Kirori say chronic cases whom they have advised to leave the estate have always recovered thereafter.

Mr Macharia Njoroge, a resident landlord who has been in the estate since 1978, says he and fellow residents have spent "unaccountable sums of money" renovating their houses. "We make good residential houses but no sooner are they occupied than the tenants leave due to the tanneries," Njoroge says.

With a pile of rusted iron sheets still in his compound, Mr Bromwell Gathoka, a landlord and resident of Zimmerman since 1986 says: "I have had to renovate the roof sometimes within four to five months, although none of my tenants stay in the house for over three months. They all move out complaining of the stench and chest ailments."

The plant does not meet standard effluent treatment requirements and even the people working there are in great danger.

Gathoka is contemplating replacing the iron roofing with tiles, but adds: "Problems will persist as I will not have solved the health problems of my tenants."

A spot check by IRIS showed most houses near the tanneries are about twice as cheap as those located five kilometres away. Most roofs close to the tanneries are rusted and 90 per cent of them leak in the rains.

"If the chemicals affect iron sheets this way, imagine what they do to our health," muses Pastor Jimmy Kimani. The pollution is felt beyond Zimmerman and Githurai and Roysambu in the windward direction of the tanneries suffer the most.

Kimani, the Kasarani Deliverance Church pastor, tried to bring about change by mobilising residents to demonstrate against the plant, in vain. Neither the residents nor the local administration who needed to issue a demonstration permit were in support of the protest.

"Nairobians simply keep to themselves and are never willing to take collective action for collective well-being," says a frustrated Kimani.

But all might not be lost. Zimmerman landlords are forging a new formal co-operation aimed at putting pressure on the factory to improve its environmental record. "We hope to force them to look critically [illegible] ing must be allowed [illegible] the expense of human life," [illegible] Macharia Njoroge, chair[illegible] Landlords Association [illegible] (LAZ).

So far [illegible] has 20 members most of [illegible] houses within a 50-metre [illegible] tannery.

But K[illegible]: "They have my best wishes, but I doubt whether much will change. There is an avalanche of complaints against Kamiti Tanneries but they are never bothered." When Njoroge and a few other landlords recently took the issue to the Ministry of Environment and Natural Resources, they were asked: "Between Kamiti Tanneries and the residential estate, who was the first to arrive in Zimmerman?"

Representatives also visited the tanneries and sought a meeting with senior management. "The reply we got stunned us: 'You will eventually get tired of complaining as we are here to stay!'," Njoroge recalls.

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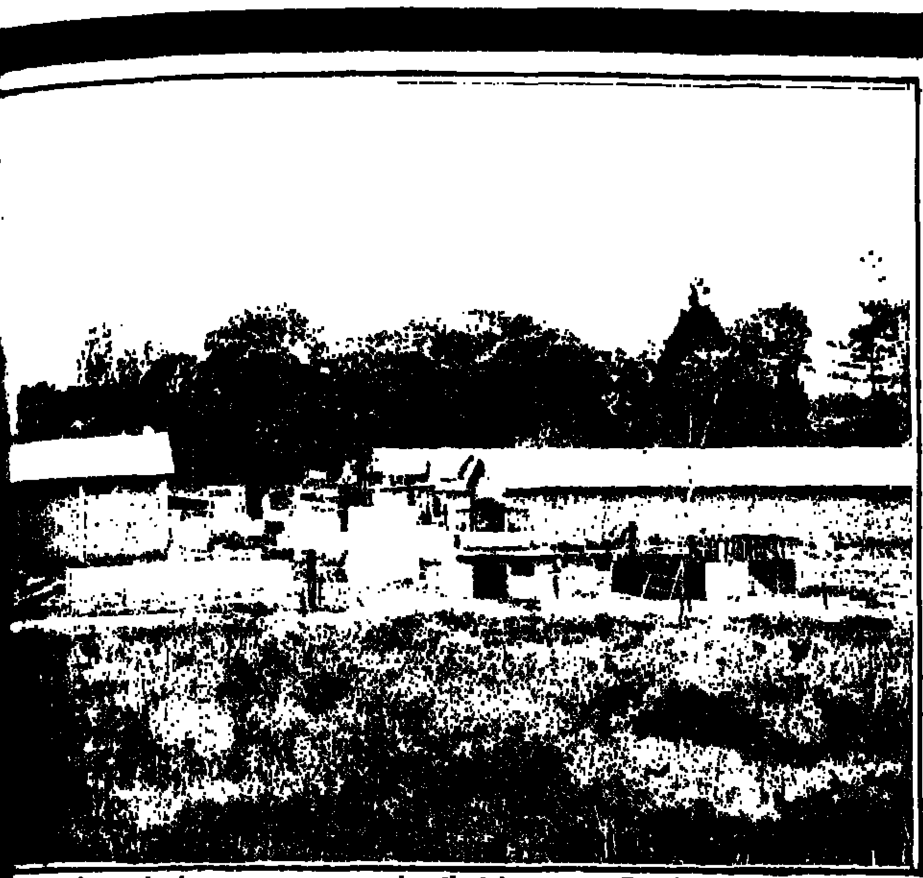


The K[illegible] ... Its emissions are so corrosive that house roofing in the surrounding estate [illegible] replaced annually. Landlords are unable to persuade tenants to stay.

Priest's crusade awoke indifferent bureaucrats

By Gitura Mwaura

What began four years ago as a one-man crusade against one industrial polluter now promises hope for not only Thika, a small industrial satellite town, 42 km north of Nairobi, but Kenya as a whole.

On the material day in September 1991, Father Ndikaru wa Teresia, a Catholic priest in-charge of St Mulumba Church in Thika, organised a massive demonstration against a local producer of sulfuric acid, Kel Chemicals Limited.

The demonstration, which brought this town of 140,000 to a standstill, arose from repeated complaints of a wide range of ailments including chronic coughing and skin disorders.

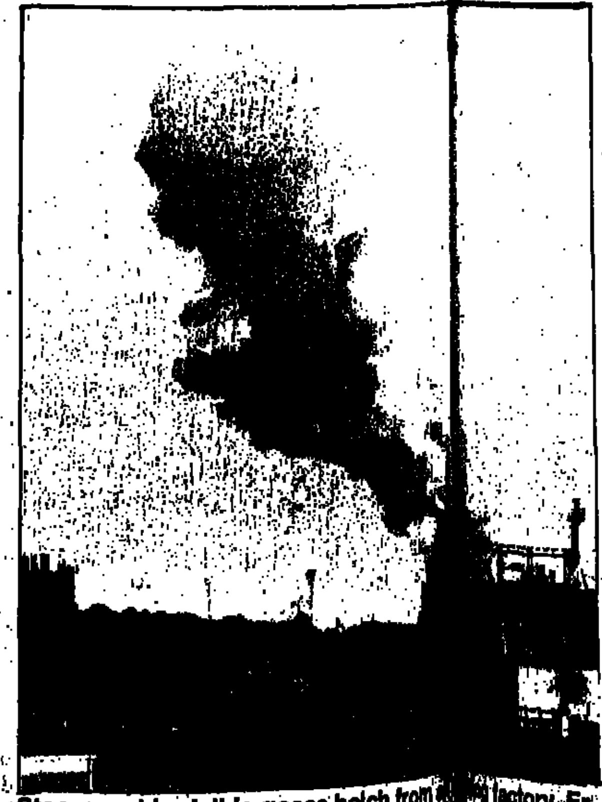
The ailments were more pronounced among workers at the Kel plant, at whose gate the demonstration ended with the handing over of a protest note to the management. "The initial response was marvelous. The government ordered a probe into Kel operations within 24 hours of the demo," Ndikaru says.

But that was probably as far as it went. Shortly after, the joint research team of senior officials at the Ministry of Labour's Directorate of Occupational Health and Safety Services (DOHSS) and Ministry of Health (MoH) released a 26-page report which exonerated Kel from blame.

The plant's emissions of sulphur dioxide was, according to the government report, "much below the International Labour Organisation's (ILO) standard of 2 ppm (parts per million)."

But independent observers, among them Ndikaru, rejected the findings. The priest embarked on a fund-raising mission to secure donor funding in order to commission an independent analysis.

"We preach the welfare of the people before we preach of heaven. You cannot preach to a sick congregation," Ndikaru says.



Steam and invisible gases belch from [illegible] factory. Fr Ndikaru's one-man crusade brought [illegible] Kenyans to what Kel Chemicals plant was doing to [illegible] ment in Thika.

The funds drive was successful and the priest has since approached Kenya Energy and Environment Organisations (Kengo) for technical assistance.

The Nairobi-based non-governmental organisation (NGO) moved in last May, with Mr Chris Wafula heading a three-year study involving a multi-disciplinary team of researchers.

"This is an environmental quality assessment project seeking mainly to get a pollution-linked state-of-the-environment report for Thika town," Wafula says.

The project will establish facts on levels of pollution, health and possible remedies [illegible] decision-makers with [illegible] control. "The research [illegible] be used as a prototype [illegible] on industrial effluent [illegible] for other towns country[illegible] explains.

Thika [illegible] highest concentration of [illegible] square kilometre compared [illegible] Kenyan towns. It has 19 [illegible] compared to Eldoret [illegible] although the latter is three [illegible] than Thika.

[illegible] only revealed circumstances on the possible causes of [illegible]. While reserving his comments pending completion of the study, Wafula suspects Thika problems could be partially blamed on general energy use by industries. The important factor, he says, is not merely smoke from the boilers but other components in it capable of causing the kind of health problems suffered in the town.

About 40 tonnes of industrial diesel oil is burnt per week. "That's quite a substantial amount. Add to this the high concentration of industries without adequate space for dispersion by wind to sufficiently lower the levels and the prevailing scenario becomes clear," explains Wafula, an environmental hygienist.

Ironically, most industry heads in Thika who agreed to talk to IRIS claimed ignorance of whether or not they were polluting the town. It is, however, encouraging that the same officials "would like any assistance from any quarter" to determine the extent of "their pollution", Wafula says. The Kengo research seeks among others to address such technical issues. "The research will seek to bring Thika industrialists together and explain to them who makes what, where and what kind of pollutant is attributable to who. That will be a statement of fact," says Wafula.

Besides human illnesses, fish have been dying in the Chania River due to industrial pollution. There are also serious worries that some residents of Nairobi, partially served by the Chania, could be drinking toxic water.

Most industrialists in Thika claim they are not aware of any environmental damage caused by their plants nor indeed of the plants' pollution levels. But Samuel Munene of the National Environment Secretariat (NES) in the Ministry of Environment and Natural Resources, dismisses these claims.

"The question of not knowing does not arise as it is common sense whether waste is being treated or not. There are guidelines on effluent treatment and one cannot claim ignorance. It is a matter of regulations and laws," Munene says.

Over the time, industries have taken advantage of lack of a single statute and institution dealing with pollution. Kengo is currently leading a number of NGOs in an effort sanctioned by the Attorney General to seal this loophole. Ahead of the proposed "Environment Act" of the Laws of Kenya, critics have accused the government of failing to enforce existing laws, however fragmented they may be, thus in problems such as Thika's.

A senior state environmentalist who declined to be named, however, pleads

"The question of not knowing does not arise as it is common sense whether waste is being treated or not. There are guidelines on effluent treatment and one cannot claim ignorance. It is a matter of regulations and laws."

the state's innocence "due to lack of funds". "It is more of a practical issue — lack of money and not a question of morality," he says.

Wanjiku Ndwaru, a senior environmentalist with the Nairobi City Council, feels closure of a polluting factory could have devastating socio-economic and even political repercussions. "We may demand so much in terms of overhauling machinery as to make production too expensive, cutting down on operations and ultimately laying off workers," she argues.

Wafula says once the facts regarding Thika's pollution have been established, industries appear willing to buy pollution control technology. They expect government assistance in terms of resources, however.

— An IRIS Feature

Your defection was not a surprise to Kenyans, Mr Keen

ODD ONE OUT

By James Katululu

'What do you think about Mr John Keen's visit to the Nakuru State House and his subsequent defection from the Democratic Party of Kenya, where he was secretary general, to the ruling party, Kanu?' was the question callers asked me a few days ago,

I do not feel comfortable discussing Kenyan politics because, like many of you, I have started to have a feeling that Kenyan politics rotate around opportunism and total madness.

In my opinion, nyayoism, if there is such a word, is not politics. Likewise, the opposition too is not politics. So my answer to the callers on what I thought John Keen was up to, was plain: I was not surprised by Keen's defection because I thought he was only officiating his return to where he belonged.

My feeling too is that Keen's defection from the DP to Kanu was inconsequential in today's Kenyan politics, given his age, social standing and political history. Most of us are learning to 'handle politics the way we should have learnt a long time ago.

When John Keen announced his metamorphosis from a Kanu hawk to an activist of Mr Mwai Kibaki's DP in 1991, the man declared loud and clear that his former party was so dirty that it could not even be cleaned with tonnes of Jik and Omo and he therefore saw no reason why he should continue being in it.

I am sure you know that John Keen is not 10 years old. Keen is almost 70 years old - quite close to senility. Prior to his defection from Kanu to DP, the man presented in parliament, a list of people he claimed were about to overthrow the Nyayo government. Unfortunately the list included the names of a number of opposition leaders he was later to join and sing in their praise.

Keen was then a Maasai elder and an Assistant Minister in the Office of the President in charge of Internal Security and Public Administration.

When he joined DP, Keen explained that the list had indeed been a fabrication which he was duped into taking to parliament by a colleague. The truth may never be known and it does not matter right now.

It is only three years since 1991. True, Keen went to Nakuru to consult the president as an elder statesman and the two had a chat. Naturally, there is nothing wrong with that.

What I find extremely wrong is the fact that after that meeting, Keen gathered hordes of Maasai, including William ole Ntimama, to his Karen home to announce that people he called Maasai elders had advised him to move to Kanu.

Do not ask me why Prof George Saitoti, he from Keen's home district of Kajiado, did not attend that ceremony. My answer is that I do not know and I will never care to know.

The melodrama in which this business was performed reeked of political hopelessness by a person who should have otherwise resigned a long time ago from politics to specialise in goat herding or something close to it.

To me this kind of politics stinks.

I hope, Mr Martin Shikuku, is reading this. And you Prof Saitoti, please don't miss your sleep. I foresee nothing happening to you.

So, what was going on Mr Moi?

I wanted to write about this last week (when I first heard about it, but I was scared. You know why.

Somehow, just as we were taking the paper to bed, the subject of the president's health became public concern and he himself spoke about the rumours that had been doing the rounds in Nairobi towards the end of January.

Rumours can move, damage and demoralise. What I listened to before President Moi appeared publicly was quite heavy. A lot of talk indeed. I do not want to blame anyone for what was said but I now know that Kenyans are very anxious about the president and the presidency.

I know too that many Kenyans are very concerned about their safety and they want to know what happens if anything destabilised their president or presidency.

Some people had emptied their bank accounts to ensure that they had enough money just in case anything happened.

The truth now is that the Head of State is well and going about his business as usual. I am happy that His Excellency also found time to listen to the rumours and responded by appearing publicly the same day some opposition MPs sent us a press release demanding a statement from the Office of the President on the Head of State's health.

That afternoon, I was among those who saw the president getting out of his Harambee House office, vibrant and laughing as usual with the crowd that wanted even to touch him to ensure he was indeed well.

One thing I know now is that those rumours about the president's health were not in vain. They proved a lot of things to those who cared to listen - and many of us were eager to hear new things every new day.

Another thing, I think as citizens, we are entitled to know early enough should anything happen to the president - not everything of course, but anything that would change the political map of this country.

In my opinion, when one accepts to be the Head of State, very few things remain personal.

When a rumour about the health of the president is in the air, I think it is only fair that the position is made clear to the public.

Clear the air about Journalist of the Year

I think journalists have taken other people's business so seriously that they have forgotten to take care of their own. Alternatively, a few fellows charged with organising the Journalist of the Year Award for 1994 have not been doing things very seriously, a reason why that ceremony has never taken place up to now although it should have been held in October last year.

The last time I talked to those folks in the organising committee during an accidental meeting, they assured me that they would have the event held last December, as they had sorted out "the few problems that they had had with the authorities".

Indeed, a senior member of the organising committee told me that everything was in place and what remained was only a question of announcing the date for the event.

Of course we all know that this business could have been done as scheduled early last year except that a few cowards in the system thought the invitation of Ms Aurelia Brazeal, the United States Ambassador to Kenya, as chief guest to the function was deliberately done to undermine President Moi.

I hate thinking negatively about my colleagues in this business but I must say that having been part and parcel of the process of the primary nomination for the award, it is unfair that these people have just decided to lie low like envelopes not caring to tell us what has exactly been happening.

If these awards were cancelled altogether, then it is not shameful just to say so instead of just being there and saying nothing.

Theology

By George Ojigo

Time to pray: No Christian wants to give the devil undue publicity by letting his name flow easily out of his or her lips.

Devil preoccupation not for Christians

"The Devil is in the details" a reporter used a former US presidential contender's (Ross Perot) words while covering the Cairo population conference last September.

Perot's details or the conference's details are of course neither here nor there. What is of interest is that the devil is in almost everything. Christians, have been accused of not seeing anything or any place that was devoid of the devil.

It is not uncommon to hear curses such as 'Satan' spat out at every moment something goes wrong.

Many Christians are more adept at seeing the devil at work than they are at detecting and hailing the Lord Jesus Christ for the good things He has done. This would be characterised by such statements as "the devil is doing this, the devil is doing that, the devil is on my back" etc.

The devil is not a creation of somebody's fertile imagination. He exists. He was, as were other angels, created by God. His name literally translates as "adversary". He rebelled against God - the Bible says pride was found in his heart and he wanted to be like God (Isaiah 14:14 and Ezekiel 28:15). He was thus cast out of heaven together with a third of the angels he had enticed to join his mutiny.

Epistles

God is the only one who is omnipresent. He has no equal. The devil is not in everything or in every place, it is only through his cohorts, whom he has assigned to do his endish work that he casts the impression that he can be found everywhere too. He is a counterfeiter.

How ought Christians to regard him? Some Christians as has been observed, see or recognise the devil more than they do the one who has redeemed or bought them, the one to whom they belong (2 Corinthians 6:19, 20). There are those Christians who show an unhealthy interest in the devil. In other words, they go far beyond the Bible's exhortation not to be ignorant about him and his dirty work.

When Paul made mention of the devil in many of his epistles, whilst he recognised the devil as a masquerador (2 Corinthians 1:14) and a hindrance to the preaching of the gospel he always paid more attention to the fact that this arch foe of God Almighty was a defeated enemy.

Paul and apostles Peter, James and John who wrote parts of the New Testament all recognised the devil as wily, crafty and a prowler like a roaring lion ready to devour somebody. They always encouraged believers to be watchful, on the look-out, alert and to "resist him firm in the faith".

The Lord Jesus Christ offers, in the book of Ephesians, an armour which we are to put on "for we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places').

It is almost laughable, to hear some uninformed Christians in prayer "binding the devil and or his demons" in their ignorance and of course nothing happens. This is not a discouragement from "binding" the demons. The point is one must know what one is binding and what the Bible says about "binding".

No Christian wants to give the devil undue publicity by letting his (the devil's) name flow easily out of his or her lips, for that is essentially what it does.

It is true that most of our problems have their origin in the devil. Look at Job. His world fell apart but he did not curse or spit out "devil!" He may not have been in the know but he guessed if it was the adversary who had brought or visited upon him the destruction, then God must have permitted him and that's why he could worship even amidst his ordeal.

No one is asking you to worship in your ordeal but you should. Nor is anyone asking you just to sit idly when it is the devil who is wreaking havoc in your family, marriage, home etc. You need to resist him.

The point is that there should be a balance such that when everything goes wrong it's not just the devil. At other times it could very well be your folly that is the cause of some of your problems.

Likewise, it should not be that the devil is just some fictitious character in your world. He is real and at many opportunities gets in between you and your wife or children bringing about strife amongst you and seeking to break your home.

That is why we need to know what the Bible would have like us do against this enemy. We need to be reminded that we are in a warfare. First and foremost we are not to be ignorant of the devil and that he poses danger to us as Christians.

Conquerors

We are never to underestimate him; he is as crafty as to "disguise himself as an angel of light and his servants disguise themselves as servants of righteousness" (2 Cor. 11:14).

We must be aware of the kind of warfare we are in, who and what we are battling against (Ephesians 6:12). Then we must know who we are in Christ - more than conquerors (Rom.8:37) that Christ dwells in us and that "greater is He that is in you, than he that is in the world," Then we must be aware of the authority that Christ has bestowed upon us. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

Is there a uniquely Anglican worship?

By Ogumbo Odera

Janet, a college student and member of a "modern" Anglican Church walked out of her church after the New Year's service a very disappointed girl. Her complaint was that she could not attend service in a church where people do not recognize the power of the Holy Spirit.

Her new parish priest had just come in and resolved to introduce "order" in their small *mabati* church, east of Nairobi. But Janet did not let this dissolve in the pulpit. Later that evening, she followed the pastor to his house and asked, "Is there a uniquely Anglican worship?" She is not alone in this dilemma.

Ritual would appear to be natural to human beings. When even birds and animals engage in it, as for example in sex play, it is not surprising to discover that human beings practise it almost universally.

This formalisation of natural actions lies at the basis of worship, which is the expression in corporate gatherings of adoration, praise and thanksgiving to God in response to His activity in the world. This response precedes doctrinal formulation, so that one might say that worship is primary and theology secondary.

That is to say, the early church worshipped Christ long before it had reached an intellectual understanding of His person and work. What is to be believed is therefore derived from the practice of worship. Consequently, it has always been regarded as the living heart of any religion.

Worship can either be free or formal. In the latter case, it is offered according to fixed rites and is customary to use of the word liturgy. Liturgy also bears a narrower sense in that it can refer in particular to Eucharist as the church's corporate and official act of worship.

Anglican worship was a unique product of the reformation, in that it is a development from the traditional Western Christianity and not merely another variant of contidental Protestantism. Its base was liturgy, whose use was obligatory and whose contents conformed to what was believed in the 16th century to be a truly primitive pattern.

Originally, instead of a series of local variations of the medieval Roman rite, there was now to be a single use for the entire church. Furthermore, ceremonies connected to it were essential to the rite and conducive to order, reverence and intelligibility.

There was emphasis on edification - particularly through scripture whereby men might profit in the knowledge of God and be the more inflamed with the love of the religion. Here, there was a daily office of morning and evening prayer - a uniquely Anglican feature among the worship of Reformed Churches - involving the systematic recitation of the Psalter and the reading of the Bible in accordance with a drastically simplified calendar.

The central act of public worship was to be the Eucharist, to be celebrated at least on Sundays and holy days, and possibly, even daily. The liturgy was to be loyal to the scripture and loyal to tradition.

However, with the passage of time, these basic principles have been modified, either by law or by common consent. Strict uniformity is no longer recognized as tenable; a provision must be made for differing attitudes - the sacramental and the prophetic, the corporate and the individual, simple austerity and rich splendour, the other-worldly and this-worldly.

It must now attempt to have a tendency to conservatism in respect of the past; a passion for freedom in respect of the present; a reverence for the institution which incorporates its life; and an inveterate individualism in living that life.

Anglican worship has therefore moved away from a rigid and universal adherence to a single use towards a conformity to a general pattern within fairly wide, but nevertheless prescribed, limits.

"The law of public worship in England is too narrow for the religious life of the present generation," comments the Royal Commission on Ecclesiastical Discipline of 1906.

The system of public daily worship shared by both clergy and laity has never really worked, because the practising Christian layman has never been more than a Sunday worshipper. Corporate worship of the entire community of clergy and laity is now a weekly event, while the daily round of worship is largely maintained by the clergy and the members of other institutions.

It is now recognized that worship cannot be static; it is affected not only by developments in theology, but also by the changing pattern of life in the world. The church today cannot be committed to precise doctrinal positions of Anglican reformers and revisers of the 16th and 17th centuries.

Anglican worship has therefore began to combine with the sense of order and tradition a greater degree of spontaneity, largely under the influence of the ecumenical and liturgical movements. This is particularly evident in those acts of worship which now take place outside the traditional church building.

There is a growing recognition of the connection between worship and the mission of the church and the need to relate worship to a variety of situations.

Women's Corner

What MU's president says

Many women would want the Christian voice to be heard about marriage, family life, and things that affect growing children, says the new Worldwide President of the Mothers' Union, Mrs Christine Eames.

The wife of Archbishop of Armagh, Ireland, Dr Robin Eames, took the post at the beginning of the year.

"Our membership is growing overseas, whereas here we face the challenge of trying to make our membership grow again. We've got to tackle that, and accept that today, women don't need organization in the way they did perhaps even until the last decade," Mrs Eames, who has been with the Mothers' Union for 28 years, says.

She says the ability to respond to situations in society is something the Mothers' Union will be able to put in practice more and more as it builds on the structural changes already in motion.

"I think we'd want to be true to what we are about, and try to identify the areas of concern that are legitimately ours: things that affect growing children, living in the context of family, body, mind and spirit.

"Perhaps we have to learn that some things are done by other agencies, and done well, and we should not waste our resources by duplicating them. So it's a matter of projects we can respond to; what today's woman needs in terms of an organization; and ways of expressing the voice of the Christian woman in today's world. I think we're legitimately entitled to do that."

In her own life there was one ambition never actually fulfilled, but well concluded, nevertheless. "I always wanted to do medicine. After I'd finished my law degree I went back to university to study medicine, but then I launched into motherhood and the life of a parish instead.

"Our elder son, Niall, is a surgeon, training to be an orthopedic surgeon. He is married to Rosemary, who is also a doctor, and they have a baby son, Christopher. We're two very dotty grandparents.

"And I've just acquired an M.Phil in medical ethics and law. I was thrilled to do that. It brought together the things which always interested me and the issues which concern people today."

Returning to the issues - "hard issues" - which concern the Mothers' Union in particular, she says: "If, at the end of the day, you say you are part of the Christian Church, there are things that have to be said. I think people do recognise that barriers and frontiers of conduct are expressions of concern, and recognise a discipline in living. After all, the Christian faith is a discipline in living, isn't it, really?

""That's not to sound judgmental; it's not saying any of us are achieving all we would recognise as the right way. But I certainly think trying to help us all along that road is something that needs to be explored."

- Courtesy of Church Times

Mothers' Union committed to creating happy homes

By Jeff Mbure

Time for dedication: Members of the Mothers' Union kneel during the dedication of their Tumaini 1 building in Ngong Town

Whatever happens to the family has a direct bearing on the kind of society a country has. It is therefore important to lay a solid foundation for a stable society through the creation of harmonious families.

One sector of our society committed to ensuring that families positively influence society is the Mothers' Union of the Church of the Province of Kenya (CPK).

It is a fact that women, especially mothers, play a crucial role in the well-being of any society. It is unfortunate that in a number of societies this important role is often misrepresented or not appreciated at all.

Because members of the Mothers' Union of different dioceses of the CPK have been conducting their activities in a less attention-catching environment, little is known of even their contribution to the well-being of the Kenyan nation.

In every diocese of the CPK, there are Mothers' Union groups ranging in size and extent of activities which they conduct. However, our focus is on the Mothers' Union in the Mount Kenya South diocese of the CPK.

This writer visited the organization's Kabete office (the headquarters of the diocese) and talked to Mrs Mary Njeri Kamau, the recently recruited co-ordinator of the group and its chairperson, Mrs Mary H. W. Muiru Njuguna, who is the wife of the diocesan bishop, the Rev George Muiru Njuguna.

According to Mrs Kamau, the Mothers' Union was introduced in the diocese from the Diocese of Mombasa around 1955. It was the Rev L. J. Beecher, who as the head of the Anglican community in Kenya, sold the idea to a small group of women who used to meet at St. Peter's Church, Mbongolya, near Banana Hill.

The Mothers' Union welcomes both married and unmarried women into membership. Single mothers above 25 years can also be members. Single women, without children, must be above 30 years in age.

According to Mrs Kamau, the work of the Mothers' Union in the diocese can be divided into five major areas - evangelism, pastoral care, teaching, income generating projects and agriculture.

Prayer meetings

Under evangelism, the Mothers' Union organizes rallies, missions, conventions and Bible studies at different levels ranging from the grassroots to the diocesan stage. These activities are intended to strengthen the spiritual well-being of members.

In pastoral work, there are weekly prayer meetings and home visits intended to reach those who do not attend church services for various reasons such as sickness, disability, old age, etc.

For the first three weeks in a month such activities are carried out while on the fourth week, members gather in their respective churches for review. The members also visit hospitals to console the sick and to offer them material comfort, including clothing and food.

Recently, members have been attending to the pressing needs of the victims of ethnic clashes, particularly deportees from the Maela camp who had been dumped at the Kirigiti stadium in Kiambu district.

One of the areas Mrs Kamau has been emphasizing is the visiting programme to women, men and youth groups to teach them about family life education and other development strategies. During such teaching sessions, the target groups are trained on how to start projects, develop leadership and communication skills as well as coping with mental depression, first aid and nutrition information.

Mrs Kamau says visits to primary, secondary and tertiary institutions to teach about drug abuse, immorality, Aids and other infectious diseases have been welcomed by both parents and teachers as having contributed to better understanding of the problems young people are facing.

When it comes to income generating projects, both Mrs Njuguna and Mrs Kamau singled out the construction of Tumaini One building in Ngong town. The building, consisting of four family units, cost the Mothers' Union Sh 1.2 million and now generates a monthly income of Sh 20,000.

Mrs Kamau said there are more than 10,000 members of the Mothers' Union in the 46 parishes of the diocese.

The women also own other properties at parish and diocesan levels ranging from rental houses in Kabete to utensils for group catering. Some members have even ventured into such diverse areas as the renting of radio cassettes and the establishment of a tailoring/knitting school in Mukui in Karura parish. Here, 30 girls are trained on two machines which makes the training slow and cumbersome.

The co-ordinator of the Mothers' Union sent an SOS to individuals and organizations to come to their rescue and donate more machines.

Another interesting project being carried out by the Mothers' Union is in Kinoo parish where a revolving loan fund has been set up to enable members to engage in charcoal and vegetable business. Both women leaders expressed the need to secure more funding so that the revolving fund loan scheme can be extended to several other deserving groups in the diocese.

Some of the other projects revolve around renting of utensils such as cups, chairs, tents and the establishment of day-care centres as well as nursery schools.

Mrs Kamau said that in Kenya the home of organic farming is at Kabete and that the Mothers' Union has taken advantage of this reality to benefit its members. Women in the diocese have been attending courses in organic farming at the Kenya Institute of Organic Farming situated a few kilometres from the diocesan headquarters.

They are taught how to grow crops without the use of chemical fertilizers, how to manufacture compost manure, carry out crop rotation, use double digging techniques and the use of local plants to spray their animals.

Mrs Kamau and her chairperson are convinced that the existence of the Mothers' Union has made a lot of difference in homes where the wives are members. They noted that in such homes there are fewer separations, quarrels and disunity.

Inspection of nails paramount - expert

This is the second part of our article on fungal nail infection, popularly known as onychomycosis. The first part appeared in our last issue.

The etiology (study of causes of diseases) of nail problems is extensive. Nail inspection is of paramount importance as it can give the physician a clue to other ailments.

Nail deformities and irregularities can present themselves in several ways. There are hard, soft, thickened, discoloured, flaky short (brachyonychia), cracky, clubbed, spoon-shaped (koilonychia), lusterless, rough (trachyonychia), pitted, hooked, grooved, ridged, clawed, dystrophic nails.

Although in a minority of cases these are normal nail variations, they are often a sign of infection, congenital or acquired disease. Endocrine, metabolic, nutritional, heart-lung disease, blood diseases, Aids, etc...and even ingestion of medication or other substances can give nail changes.

By Dr Melanie Miyanji

Fungal infections of the nails (onychomycosis) is by far the most frequent cause of nail diseases, accounting for more than 40 per cent of all nail problems. This percentage is even higher in certain geographic zones where climatic factors favour the growth of fungal pathogens.

Potentially predisposing factors include overcrowding, poor hygiene, malnutrition and heat/humidity. Other disease conditions are diabetes, impaired circulation, wet floors, immuno suppression, improper footwear, use of communal bathing facilities, fitness centres, health clubs, invasive surgery, catheters, antibiotics and use of cortisteroids.

Migration and international travel also play a role in the spread of onychomycosis.

In Kenya affluence, modernization, encouragement of both leisure and competitive sport, have greatly contributed to the upward trend of onychomycosis.

Surveys in several countries have shown that the problem is ever increasing. The extent of the affliction is much greater than statistics suggest as more than half of the sufferers do not seek medical attention.

Onychomycosis is caused by dermatophytes - yeasts and moulds.

A recent survey I undertook in Nairobi identified trichophyton rubrum and trichophyton mentagraphytes as the fungi indermatophytes. Among my patients, males and females were equally affected. Most patients were adults aged 20 - 50 years.

Trichophyton rubrum is by far

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Special Report

Relations of Christians and State

The following is an excerpt from a sermon delivered by Rev Jephthah Gathaka at St Andrews CPK Kasarani Church on January 29, 1995. The sermon was based on Romans 13:1-7 in which St Paul teaches Christians in Rome about their relationship with God, their personal purity and responsibility to the state or government of the day. He also wanted them to understand the responsibility of the government towards its citizens.

Romans 13:1-7 has been one of the many biblical passages quoted out of context. It has been quoted to legitimize an illegitimate government. It has been used to support oppressive rule. It has been used to support a discriminative system like apartheid.

However, it has also been used to challenge the authorities when they overstep their limits. In St Paul's time, the Roman Empire was considered as God's servant but later St John in Revelations 13 refers to it as the beast.

Circumstances may cause things to change and make one to question his/her attitude towards the government due to its behaviour towards its subjects. Does that mean that it is no longer a servant of God and therefore not to be obeyed? Or are there times when the Christian can say he/she will not obey or will not pray any longer for it? Certainly, to disobey, yes there are such times but pray we must, always.

In Kenya today the question is not that of obedience but that of

Every Christian has a duty to recognize the State, to obey lawful authority so far as such obedience does not conflict with God's lordship.

constructive criticism. It is argued in some quarters that what the Christian must do is to obey and not ask question or offer any criticism to the authorities.

When people were clamouring for political pluralism, church leaders who seemed to speak on the issue were challenged to observe Romans 13:1-7. During the colonial times, church leaders who happened to demand equal opportunities and political independence were asked to observe Romans 13.

The passage has been misused and abused by both the fundamentalists, evangelicals and Pentecostals.

Verse 1 appeals to all people when it refers to "everyone" or "every soul". It must be understood that there are not exceptions as to being obedient to the authorities or even to observing the laws of the government.

Therefore William ole Ntimama or Shariff Nassir should not in any way be allowed to disobey the law with impunity. In Kenya today it seems as if it is only the opposition leaders and the common people who disobey the law.

The "governing authorities" referred to here are the "government of the day". In this case it was the Roman Empire. There is no doubt about this. It is known that this government was sometimes very hostile to Christians.

The governing authorities, those in whom are vested the right and the power of ruling have in this passage been "instituted by God". This thought is carried over in verse 2. When Paul says that this authority comes from God he means that they derive their origin, right and power from God.

The Jews believed that God is sovereign ruler of nations. It is he who sets up rulers and behind all earthly dominion lies his authority (2 Sam. 12:8; Jer. 27:5f; Dan. 2:21, 37f; 4:17, 25, 32; 5:21).

This Old Testament conviction may be described as an aspect of the doctrine of providence arrived at by taking seriously the fact of God's lordship. Thus observes Davidson and Martin, "every Christian has a duty to recognize the state, to obey lawful authority so far as

Rev Gathaka

Church leaders . . . Rom 13:1-17 has been used by pastors to challenge the authorities when they overstep their limits.

such obedience does not conflict with God's law or Christ's authority, and to intercede for those who hold such responsible posts (1 Tim. 2:1ff)

However, it seems that here the apostle is not concerned with our modern problems of whether these authorities are democracies, authoritarian or dictatorships nor does he enter into the question at what point during a revolutionary change a government is to be considered legitimate or illegitimate. That was not a concern but in the modern

The State can rightly command obedience only within the limits of the purposes for which it has been divinely instituted. In particular, the State not only may, but must be resisted when it demands the allegiance due to God alone.

lawful authority is, in fact, disobeying God. The zealots were convinced that there was no king for Jews but God, and that no tribute must be paid to anyone but God.

In modern times, this teaching faces some questions as it would have during the early times when the Emperor demanded to be worshipped. It is true in these verses that there are no expressed qualifications or reservations to the duty of subjection.

However, the state can rightly command obedience only within the limits of the purposes for which it has been divinely instituted. In particular, the state not only may but must be resisted when it demands the allegiance due to God alone. In this case, civil disobedience cannot be ruled out.

Paul, in verse 3 indicates the responsibility of those in authority. They are expected to keep order but not to cause chaos. They should not be frightening those peace-loving wananchi enjoying their meals and dancing. They are not supposed to be political considerations, any government that rigs itself into power or comes in by force is definitely not God's appointed as it has used the wrong methods. Such a government should not be obeyed!

In verse 2 Paul clearly wants to insist on obedience by claiming that "whoever resists authority, resists what God has appointed" and to bring his point home that authority is divinely appointed.

Paul may have thought that the Jew in his religious assertiveness and the Gentile believer in his Christian dogmatism might both indulge in some hot-headed fanaticism against the authorities. He therefore insists that the believer who resists arresting those who go to comfort the bereaved, malmed and homeless.

They are expected to arrest and punish those who cause terror by inciting others to violence. What we experience in Kenya is the opposite. Those who cause chaos but are in the right political party are never punished. They are untouchables!

The authorities are supposed to praise or commend those who do well irrespective of their political affiliations. The state medals need to be distributed according to merit but not according to political loyalty. Those who campaigned for political pluralism ought to have received the medals during the Jamhuri celebrations.

In verse 4, the authorities are referred to as "God's servants" The word servant (diakonos) was in process of becoming a technical Christian term (Romans 12:7; 16:1).

We therefore see that this title "God's servant" is invested with all the dignity and sanction belonging to God's servant but the authority is the servant of God for that which is good.

Perhaps here we need to pause and ask the question whether civil servants see themselves as God's servants or servants of the party or the president. Should they be seeking only to please those "above" by obeying their commands or seeking to please the one above, the King of kings? Why then should there be lying and injustice committed by those who are ruling as if they did not know that they are God's servants?

It is the business of the authorities as God's servants to keep order commending the good and punishing the evil. The state has the power to quell resistance when civil order is in peril.

The state then must exercise justice as far as promoting good and punishing evil is concerned. If a government cannot exercise justice it has no business being in power. St Augustine observed: "Remove justice, and what are kingdoms but gangs of criminals on a large scale? What are criminal gangs but petty kingdoms? A gang is a group of men under the command of a leader, bound by a compact of association in which the plunder is divided according to an agreed convention".

A government which wants to be respected by its citizens must exercise justice. Charity alone will not do.

Paul gives another reason why the Christian should be obedient "for conscience sake" in verse 5. This "conscience" is towards God as he had indicated earlier (Acts 23:1; 24:16cf; 2 Cor. 1:12; 4:2; 5:11; 1 Tim. 1:5; 3:9; 2 Tim. 1:3). The Christian's conscience will be disturbed if he/she does not submit to the authorities. One will have a guilty conscience.

In verse 6, Paul turns to another responsibility for the Christian. If the authorities have to perform the ministry which is given them by God, they must have the material means for the discharge of their labour.

But it must be noted that when the citizen has paid the tax he/she expects the state to carry its duties and to use the money in a

State medals need to be distributed according to merit but not according to political loyalty. Those who campaigned for political pluralism ought to have received the medals during the Jamhuri celebrations.

responsible and accountable manner. Paul may not have emphasized this point because he did not experience what we are experiencing today. A visit to Rome and seeing ancient Rome one will be convinced that their taxes were used for durable projects and not what we experience with our projects which cannot endure even one hundred years.

Paul revisits the fact that the authorities are God's servants. The Roman public servants were public servants not of Rome but of God; it was his work they did.

Do our public servants owe their allegiance to God and the electorate or to the president and the ruling party? How many times, in as much as they are required to be neutral, do they spend most of their time propagating and defending the ideals of the ruling party? They have no respect for the members of other parties who are also tax payers.

Verse 7 has far reaching implications to the Christian. Taxes, revenue, respect and honour. The first two have to deal with material while the last two have to deal with behaviour. "Tax" is the direct taxation while "Revenue" is the indirect taxation levied to goods and services. According to William Barclay, a Christian cannot reasonably claim the privilege and refuse all the duties. A man has a duty to the state and must discharge it even if a Nero is on the throne.

The Christian thus should be the first to pay all dues and taxes and be the last to enter into the company of those who want to defraud the government of its dues. If he colludes with them then he should not blame the government when it fails to carry out its responsibilities.

The passage in Romans 13:1-7 may tempt one to think that it came from a time when the Roman Empire had not begun to persecute the Christians for time and again we see Paul receiving protection at the hands of imperial Roman justice. But even centuries later, when persecution had begun to rage and Christians were regarded as out-laws, the Christian leaders were saying exactly the same thing.

A Christian should be an example in all his life whether a Nero is in power or not. He should be obedient to the authorities. However, if the authorities demand obedience that is contrary to God's will and law, the Christian will choose to obey God.

The Christian should be an example in paying taxes and all dues. But, he will demand that the tax be used for his and other people's welfare and accountability. This does not mean he/she is not loyal. The state must also perform its work properly. Respect and honour will be accorded to those who deserve. However, they will not be worshipped.

Features

Drop out rate in Samburu explained

Heavy bursaries for pupils and students in Samburu District have failed to stem high dropout rates, perpetuating the area's backwardness.

Some 15 non-governmental organisations (NGOs) dotted all over the northern Kenya district are involved in various initiatives supportive of education. Of these eight channel a half of their annual budgets to student sponsorship.

"Samburu children hardly drop out due to lack of school fees. Bursaries are plentiful for all to take," says Mr Peter Lemosia, headteacher, Kirisia Mixed Secondary School, located on the eastern edge of Maralal town, the district headquarters.

"Some 30 needy students are sponsored by the Christian Children's Fund (CCF) alone at Kirisia," the headteacher says.

Among Kenya's pastoral communities which roam over two thirds of this East African country's 500,000 square kilometres, the Samburu have generally proved resistant to change. "Initially, food was thought to be a major contributor to the high drop out rates, but provision of free meals to pupils in primary schools has not assisted much," says the area field monitor with World Food Programme (WAP), Mr Anthony Kamau.

According to the 1993-96 National Development Plan, Samburu district has a total of 95 primary schools and seven secondary schools spread over 12 divisions.

But according to the District Development Officer, Mr

By Steve Ingabo and Jane Naitore

Zaphaniah Onyiego, only four to eight out of 40 pupils who enrol for Standad 1 write the national Kenya Certificate of Primary Education (KCPE) examination eight years later.

CCF, a voluntary agency working for the betterment of children, spends more than sh.500,000 yearly on building and repairs of primary schools. The agency spends another sh 200,000 on school fees for more than 1,000 pupils and students benefitting from the fund, says Mr Jonathan Lepoora, a CCF project officer.

According to the district's current development plan, 52 per cent of its population are children aged zero to 14 years. Their education suffers due to the fact that 90 per cent of the population is pastoral. The girl child appears to be particularly disadvantaged: According to the plan, 85 per cent of all 'Samburu women are illiterate. Out of 1,478 students enroled in the seven local secondary schols, only 475 are girls.

Until recently, the district had only one girls' secondary school. Two others have been built over the last five years.

But there are other militating factors as revealed by 18-year-old Mary Maponu. "My parents forced me out of school pleading lack of fees for both me and my brother." The young girl now helps around the home besides grazing the family livestock, fetching water and collecting fire wood.

Nomads' way of life: The Samburus prefer their young men taking care of lifestock and girls marrying early to school life.

Mrs Josephine Lechorinai, a parent from Suguta Marmar finds no logic in her daughter "wasting time" on education. "My husband and I are poor, but we can marry off our three daughters for many cows and goats," she says.

According to headteacher Lemosa the root cause of the high drop out rates in the district is the Samburu culture. A prominent Samburu saying goes: *"Meat ndito engai manera loito lesami* — girls are valued only for livestock."

A Samburu himself, Lemosia cites adulthood initiation rites moranism (young warrior) and female circumcision, early marriage and teenage pregnancies as the main causes of high drop out rates. "These rites and forced marriages cost my school between three and five students annually," says Lemosia.

Mr Edward Lenalle, a young moran from Wamba, says that he quit school at Standard Six after undergoing initiation rites into moranism.

"It was carried away by the pomp that accompanies initiation rites, and only 'woke' up to reality when it was too late to rejoin school," says Lenalle Still, the young warrior is happy with the exercise which enables him to protect his *manyatta* (a Samburu residential cluster).

Besides NGOs, churches have done a commendable job in educating the Samburu. The Catholic Church runs the pace-setting St Mary's Girls Boarding School next to Kirisia.

The church has also built many primary schools including the high profile St Teresa's Girls Secondary School, wamba, 100 km east of Maralal. The African Inland Church has also become an active partner in this initiative and recently built the AIG Moi Samburu Girls' School.

According to Lepoora, the 1991-93 drought decimated Samburu stocks rendering the community helpless. "In pursuit of our general goal of improved education, we have been assisting in re-stocking to enable parents regain their power to educate children," says the CCF project officer.

Inspite of disillusionment over unused scholarships, teachers are reporting some success. Mr Simon Kinyanjui, head of St Paul's Primary School at Maralal says: "My guiding principle has been discipline. Over the years I have determined that pupil and parental indiscipline are major causes of wastage," says Kinyanjui, whose school is often among the top 100 in KCPE.

When children fail to come back to school after initiation ceremonies, "I mobilise my staff and the provincial administration to literally flush them out of the *manyatta*", says the headteacher.

The District Education Officer (DEO), Mr E.M. Lekochulu denies that moranism and circumcision are responsible for dropping out of school, blaming low education on shortage of classrooms, lack of teachers and poor infrastructure.

On the other hand, the District Cultural Officer (DCO), Mr George Mwagiru ways that Samburu's negative attitude to education cannot be changed overnight. "It is gradual evolution in need of aggressive sensitisation of the local folk, "pleads the DCO.

— An IRIS Feature.

Stinking fields of Zimmerman

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An entry in the National Development Plan 1994/96 acknowledges the government is aware that tanneries and leather industries experience many problems which include lack of modern effluent disposal facilities.

There is urgent need within the sub-sector to improve management of toxic chemicals and hazardous wastes. Also planned are special incentives to encourage tanneries to set up effective effluent disposal plants.

A senior official at the National Environment Secretariat when contacted for comment confirmed hydrogen and sulfide, one of the chemicals used in the plant combined with water results in sulphur dioxide, aggravating respiratory diseases. He noted that the Kamiti Tanners affair is complicated by the fact that the factory preceded human settlement.

"There is no clearly defined land use pattern as the area in question is neither agricultural, industrial nor residential. No wonder there are no access roads, no telephones, no sewer lines and no other infrastructure in most of Zimmerman and adjacent areas," says the official.

He, however, hastens to add that

There is an avalanche of complaints against Kamiti Tanneries but they are never bothered.

the prevailing circumstances should not be taken by tanneries as licence to pollute. The plant does not meet standard effluent treatment requirements and even the people working there are in great danger," he says.

The official further told IRIS the plant was releasing raw effluent into the Kamiti River.

An inter-ministerial committee comprising officials form the ministries of Lands and Regional Development and Natural Resources, together with the then Nairobi City Commission formed in 1985 to ensure the tanneries meet minimum effluent treatment standards failed to perform the task.

An IRIS Feature

Inspection of nails paramount, says expert

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the most common in nail infection world-wide. Candida ranks second in finger nail infection. Fungal infection of the nail usually follows a skin infection of the feet, hands or from other parts of the body. Fungal infection of the feet and subsequently of the toe nail is less common in women. This is because they generally wear lighter-weight, more ventilated shoes.

The clinical presentation can vary and is often confusing. The classification is traditionally in four main categories: distal, lateral, white superficial and proximal.

Distal is the most common type. It begins with a yellow-gray hyperkeratotic debris under the nail - which eventually involves the entire nail bed - causing nail plate thickening (pachyonichia) with elevation and separation from the nail bed (onycholysis).

Lateral onychomycosis starts as a yellowish discoloration in the lateral groove.

White superficial is a patchy white, infectious involvement of the uppermost layers of the nail plate.

Proximal onychomycosis involves yellowish white spots in the region directly under the proximal nail fold - it progresses to involve the nail plate and the lunula.

Not every distorted, thickened or discoloured nail spells onychomycosis. Many conditions can mimic a fungal infection. A suspicious case should be confirmed by a simple laboratory test. Nail clippings are taken from the affected area (the crumbly material should be included) and sent to the laboratory for a direct microscopic examination under Potassium Hydroxide.

A culture is done on the specimen to identify the fungus.

Onychomycosis has been ignored - discarded as a mere cosmetic problem - and hence a cosmetic approach is often taken through use of enamels, nail polishes, hardeners and artificial nails.

These have helped to mask the actual infection causing a delay in proper treatment and worsening of the infection. In some cases, medical personnel have encouraged patients to ignore the problem, due to the fact that past remedies proved unsuccessful with low cure rates, relapses, non-compliance of long-term costly treatment.

Patients have learned to "live with" onychomycosis, despite its complications, resulting in disability. The psycho-social ramifications of this disease have disastrous effects on the family and society at large.

Fungal infections should be adequately treated as they act as a reservoir for fungi, giving rise to spread to other parts of the body and other people, re-infection, re-inoculation, re-activation and the emergence of resistant and more potent organisms.

Dermatophyte infection of the nails is usually the result of skin infection of the hands/feet.

In these days when immuno suppressed victims are on the increase it is important to fight dermatophytes more vigorously.

New treatment is now available with fungicidal properties providing high cure rates, low relapses, significantly shorter treatment schedules and hence better compliance.

This results in a kinder budget both for patients and health care systems and a healthier society with better quality of life.

Features

This is the third part in the series: The church as a healing community by Marinus O'Kunguru.

Evangelists . . . emphasis on evangelism of the unconverted is one of the hindrances to pastoral ministry.

Hindrances to a truly pastoral ministry

A number of other reasons for the partial decline in the church's pastoral ministry require briefer mention. Just as those changes which we have already considered are developments which are not to be regretted, but which, rightly handled, provide fresh opportunities for the cure of souls, so most of the tendencies mentioned below are full of opportunity as well as danger.

Firstly, there is growing emphasis in many spheres on the corporate aspects of human life. Politically, economically, educationally and in other ways, it is groups of people, rather than individuals, who dominate thought and compel action.

At its worst, this is a move towards collectivism, towards the submersion of the individual in the group (large or small), and towards the horrors of complete totalitarianism.

At times, it appears as though mankind were being driven to that goal by irresistible forces. Can anything but the Christian faith conquer that fear or, indeed, prevent the fear from becoming an actuality?

The strength of this collectivist tendency, by no means confined to the political arena, can only be appreciated when we recognize its moral appeal. If collectivism is evil, individualism is an even greater evil.

To lose the individual in the mass is to deny one of the basic convictions of Christian belief; but to injure the many in concern about the individual, whether one's self or another, is to deny the whole Christian faith.

It is not surprising therefore, that, to multitudes of men and women throughout the world, a narrow, individualistic type of religious interest appears to be highly immoral in comparison with care for the people, the nation, the race.

One of the by-products of this movement of thought is the belief (or suspicion) that the church's pastoral care encourages selfishness. Shocking as it may sound to Christian ears, many would consider that the shepherd who abandoned the 99 for the one lost sheep was neglecting his duty to the flock, and that lost sheep should welcome his own destruction provided that the flock was safe.

Yet, it was a simple, devoted Christian who cried, "Lord, I don't want to be saved out of a damned world". And did not Paul say something very akin to this when he thought about his kinsmen according to flesh? (Romans 9:13).

If collectivism is evil, individualism is an even greater evil. To lose the individual in the mass is to deny one of the basic convictions of Christian belief.

If pastoral work involves, as to many it seems to involve, the deliverance of individuals from society of which they are part, the guidance of them to a self-centred religious "experience" in this world and to a private enjoyment of God in the next world, then it would indeed compare unfavourably with the self-forgetting service of those who toil and suffer and die for what they believe to be the good of mankind as a whole.

That this is not the pastoral aim may seem obvious to readers of this article. That it appears thus to very many sincere people today must be recognized.

Whether this is a true or false description of pastoral care depends upon the theology that belongs to the "cure of souls".

Another hindrance to pastoral activity today, and one which particularly illustrates the way in which what is in itself good can have harmful by-products, is the emphasis, within the church itself, on evangelism of the unconverted.

One of the healthiest signs in the life of all denominations today is a revival of evangelical concern, a concern which is by no means limited to those about whom the word "evangelical" is unhappily employed as a classifying term.

If we once more recall New Testament metaphors, we may say that there is growing eagerness to be fishers of men, but that sometimes this is accompanied by diminished attention to the task of tending the lambs and feeding the sheep.

If we allow ourselves to play with the metaphors a little, we may say that in the miracle of divine grace the "fish" rapidly turn into "lambs", that most of them take a long time to grow into "sheep", and that the sheep never cease to need a shepherd's care.

Those of us who have opportunity to know the men (and women) who are offering for the Christian ministry today cannot but be impressed by their evangelical zeal. Is it fair to say that some of them find it more difficult to care for the flock of Christ, and that this is why some become frustrated and disappointed when the routine of church life becomes familiar to them.

Part of the remedy for this tendency lies in the realization that there is no gap between evangelistic and pastoral work, a point that has already been stressed. But perhaps we must also realize that pastoral work calls for spiritual maturity.

Is it of some significance that Christ sent Peter immediately to fish for men, but that it was only "after thou art converted" that Peter was commissioned to strengthen the brethren? It was only after the bitterness of denial and the miracle of his meeting with the risen Saviour that Peter was charged with the care of the sheep.

This does not mean that every evangelist must deny his Lord before he can become a pastor. Does it not mean, however, that so far from pastoral work being a lesser responsibility than evangelism it is one that makes even greater demands?

Thirdly, within the church and outside it, pastoral work is also hindered by the fact that there are many churches. I believe that this divided state of Christendom has a special bearing upon prevalent attitudes to the theological aspect of the cure of souls. How can there be "a pastoral theology" when in fact there are many theologies?

There are people who say that denominational and other Christian disunity does not trouble the man on the street, or that, if it appears to do so, that is only because he is making an excuse for his own lack of religion. I wholly dissent from that view, which is, I believe, an instance on the part of Christians of wishful thinking.

It is not unusual to hear unbelievers say, when the church's doctrine is mentioned, "Which church are you talking about?" Moreover, a great many Christians, including many ministers, are so aware of the conflicts in theological thought today that they consciously or unconsciously abandon hope of finding their way through the battleground to a theology that they can use as pastors.

This is part of the sin of the church, that the truth of God is hidden behind divisions among Christians; this is our sin. I am anxious not to minimize the gravity of this hindrance to the church's task.

It is true that theological differences are no longer which parallel with denominational divisions, even if they ever were, which is doubtful. Most of the divine currents of theological belief run across the denominations but our denominational allegiances make it hard for us to recognize this fact or to create a common mind. Protestants are afraid of certain truths which they could believe, because Catholics hold those beliefs firmly, and I often seem to see the same tendency among Roman Catholic theological friends - for example, in reference to justification through faith.

The emphasis of one denomination tends to be exaggerated and made exclusive to preserve ecclesiastical identity. This tendency we see most clearly in some of the smaller sects. We cannot expect to have a wholeness of Christian doctrine in a divided church.

Grave as this divided doctrine of a divided church is, by the mercy of God, the work of God is not wholly stultified. There is one Lord, one faith. Not only is there far more agreement among Christians of all denominations about fundamental aspects of the Christian faith than is generally recognized, but also, because the truth of God is many-sided, some differences represent not contradictions but partial glimpses of the truth.

Unhappily, Christians, and perhaps especially those of us who have special theological responsibility, tend to advertise our divergence rather than our agreements.

Man has it in his power to hinder or help his fellow man; why should we think that pastoral care is immune from either possibility? If God has laid upon the church the task of evangelism so that many will never hear the gospel because we fail them, we should we hesitate to recognize the full implications of the fact that He has charged His church with the care of those who have received the gospel? The theological task is only part of the pastoral responsibility.

Kenyan scientist in banana research breakthrough

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transferred to an acclimatisation chamber where they gradually adapt to real life situations such as less humidity in the environment compared to tubes. "If you simply take the newly potted plants straight from the culture room, they will suffer physiological shock and die. This is why you must first acclimatise the plant."

But the real excitement began during the field trials of tissue propagated banana. "It turned out that the tissue cultured plants were superior to the conventional bananas, showing quite vigorous characteristics such as flowering within eight to nine months. This is critical because ordinary bananas take about two years to mature," observes Dr Kahangi.

The plant does not meet standard effluent treatment requirements and even the people working there are in great danger.

Secondly, the plant surprised all, producing an extraordinary number of usable suckers. "If you do not dig them out, you will end up with about 60 suckers in a year compared to three or four suckers using conventionally propagated bananas," she explained. Together with her co-workers, they chose to leave eight to ten new suckers around the main plant.

Within 12 months, the farmer harvests the first bunch compared to the previous 24 months. Then there is uniformity in fruiting. "The whole field is in fruit at once. It is a sight to behold all those plants carrying bunches of 30 to 33 kilogrammes each," adds Dr Kahangi.

After the first lot has been harvested, flowers will already be forming on the next batch of suckers. In one year alone, about eight bunches are produced from the original planting spot.

The exciting factor about the economics is that ordinarily the recommended density of planting is about 1100 plants per hectare. If a farmer uses the newly propagated plants he/she ends up harvesting not less than 8000 fruit plants every year.

The field trials also proved that even the tall varieties produced through this technology flowered while still short—the dwarfing effect.

Dr Kahangi's work has aroused interest among Kenyan farmers. Unfortunately, she says she does not have the financial resources to enable her to produce enough seedlings that could meet large scale demands.

Indeed some farmers, who are eager to try out the new banana technology have offered to contribute money towards her efforts while she awaits response for financial assistance from agencies like the World Bank among others.

—APS Features

Children Corner

The ugali that ran away

By Wachiye Wanyonyi

They are running after me to eat me. That is the last thing I would like to happen to me, said the ugali as it rolled along.

One day a long time ago, a woman sat at the fireplace in her house preparing a dish of ugali. She had only a little bit of flour remaining but it was enough for the dish. Her only daughter sat beside her waiting anxiously for the dish to be ready. Daughter and mother yawned from time to time because they were very hungry.

When the longed for dish was ready, the mother told her daughter to get a plate to place the ugali on. But as the plate was brought and the ugali placed on it, it jumped out and darted out of the house rolling and rolling. Mother and daughter were very much taken aback at this happening.

It took some time for them to overcome their shock. At the time of realizing exactly what was happening, the ugali was several metres away. Mother and daughter decided to follow it. They were so hungry that they could not just let that ugali escape. They had to catch it. In the house, there was no more flour left to prepare another dish and there was no other meal which could be cooked.

To let that ugali escape the scene was the same as accepting that they were ready to go hungry. As they ran after the ugali, the woman pleaded, "Please, ugali, stop there. Don't run away! We are very hungry and would like to eat you. Please, stop! stop!"

And the daughter put in panting, "Yes, ugali, have pity on us. You see, my mother and I have gone several days without eating any food. If we don't eat anything today we shall die. We have no cassava, yams, potatoes, arrowroots, pumpkins or bananas like other people. If we had them or other things such as 'githeri', 'kienyeji' 'Musandi', 'Muthokoi' and so on, we would leave you alone to go wherever you want. But poor we, it is you we have and nothing else. Stop ugali, stop!"

The answer they got from the fleeing ugali was, "You and your mother won't eat me. If you have no other food, eat air, eat dust, or you can even try grass or barks of trees or their leaves. Even thorns make a very delicious meal for hungry people like you. You are not going to eat me. No. Not me! Not me! As the ugali finished, it put on more speed. The woman and her daughter did not give up the chase.

While fleeing, the ugali met with a hen. The hen was with two chicks, a cockerel and pullet. The hen stopped its usual search for food on the ground. It was happy that the god of the birds known as Nanyuribumbi had brought a meal to them. The hen made a silent prayer to Nanyuribumbi to thank him for that great manna. It cackled out loudly in excitement and said to its children: "Don't tire yourself by looking for dirty food in the soil. Look, over there comes food for us. Let's prepare to eat it."

But the ugali bypassed them. It continued rolling and rolling very fast. The hen and the chicks followed saying, "What is wrong with you, Ugali? Don't you know that we are hungry and want to eat you? The whole day long we have looked for food. We have scratched here and there without success. Stop! Stop! We have to eat you or we fall dead for lack of food!"

But the ugali, without stopping, answered back, "Look behind you. What can you see? The woman who prepared me with her daughter are after eating me. And surely they deserve it since they spent their time, energy and took a lot of patience plus going through several problems in having me ready. But I have run away from them. I am now a deserter running away from them to avoid being eaten. Do you think I can run away from the person who made me, just to come and surrender myself to you? No way! You cannot eat me!".

On and on the ugali went until it met with a duck and three ducklings. The duck also wanted to eat the ugali but the ugali said, "Behind me is the hen with its two chicks. Then behind them is a woman with her daughter. They are after having me for their meal but I have refused that. Sorry duck. Look for worms, insects or whatever else to eat. I'm not going to be your food."

Way ahead the ugali met with a cat and its kittens. They also had a desire to eat that ugali but like the duck they were told to look behind them.

The cat and its kittens looked behind and saw the duck with three ducklings, the hen with two chicks and the woman with her daughter. They were all running after one another. The cat and the kittens failed to understand what that was all about. Was it some kind of race or what? Was something chasing them? The cat family questioned themselves.

As if the ugali knew the cat's questions, it answered as it went on rolling, "They all want to eat me but they can't. Cat, why then do you think you are the most suitable candidate to eat me? Am I a rat? Nobody is going to eat me. When I say nobody; I mean nobody which includes you and your kittons." Cat and the kittens decided to join the others in the chase.

Next to come across the fleeing ugali was a dog with its five puppies. It made a dive at the ugali but the elusive ugali dodged very cleverly and went on rolling downhill. The dog asked what was happening and was told to look behind.

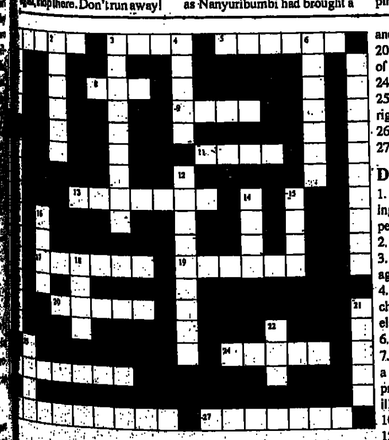
The ugali was by then tired but it continued rolling along. A hare saw it and asked it, "What is wrong with you ugali? Is something chasing you? See how dirty you have made yourself. Tell me, my good friend, what is wrong and if I can be of any help, there is no one I can help but you." The hare said all this showing a lot of concern and sympathy towards the worn out ugali.

That made the ugali stop. Here was a friend at long last. It said, "Behind me is the dog, the cat, the duck, the hen and the woman. They are all accompanied by their young ones. They are running after me to eat me. That is the last thing I would like to happen to me. What shall I do," the ugali asked in a worried tone and added, "Please, advise me!"

The hare said, "let us run away together. If they get us, they will not eat you alone but me too. They will make me into a stew to dine on you using me as an appetizer, I know them. Quick, my friend, let's go."

As they ran, they came to a big river. The ugali told the hare that it could not swim. The hare told the ugali to jump on its nose and it would wade it across the river to safety. The worried ugali did as it was told. The hare jumped into the river and started wading across. When it got to the middle of the river, it shook its head very hard. The ugali on its nose lost its balance.

As the ugali fell off, the hare opened its mouth wide and the ugali dropped in. The hare swallowed it as the dog with its puppies, the cat and its kittens, the duck and ducklings, the hen and chicks and the woman and her daughter stood on the river bank and watched hungrily in disbelief.



Across:

1. Body or assembly of judges
3. A prisoner or defendant's answer to a charge or claim
5. Transfer, move suit to a higher court
8. The rule of a community or state
9. That which binds
11. A legal argument of facts.
13. The defending party in legal proceedings
17. To charge with acrime formally or in writing
19. One who undertakes responsibility r the defaut or another
20. A formal request to a court of law.
24. To annul
25. Impartiality; Intergrity; rightness.
26. FORMAL account
27. A call to appear in court

Down:-

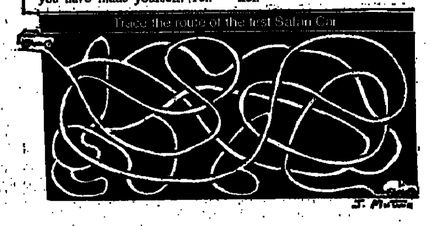
1. Security given for appearing in court to set an accused person free.
2. To accuse.
3. One who commences a suit against another
4. The plea that a person charged with a crime was elsewhere it was committed
6. To put a prisoner on trial
7. An inhibitory writ by which a superior court stops or prevents some inequitable or illegal act being done.
10. A person accused or sued
12. One who aids or gives countenance to a crime
14. Sum of money imposed as a punishment
15. Body of person sworn to give averdict on evidence before them.
16. An action at law.
18. A legal document recording a transaction.
21. The hall of justice.
22. Any tribunal.
23. In accordance with facts.

Answers

Across:-

1. Bench
3. Plea
5. Appeal
8. La
10. Bond
11. case
13. Defence
17. Indict
19. Surety
20. Petition
24. Quash
25. Justice
26. statement
27. summons.

Down:-

1. Bail
2. Charge
3. Plaintiff
4. Alibi
6. Arraign
7. Injunction
10. Defendant
12. Accessory
14. Fine
15. Jury
16. suit
18. Deed
21. court
22 Bar
23. Just.

Trace the route of the lost Safari Cat